THE BOOK OF
COMMON PRAYER
And Administration of the
SACRAMENTS,
AND OTHER
Rites and Ceremonies of the CHURCH,
According to the Use of the
Church of England;
Together with the
PSALTER or PSALMS
OF
DAVID,
Pointed as they are to be Sung or Said in Churches.

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LONDON,
Printed by *Charles Bill*, and the Executrix of *Thomas Newcomb* deceas'd, Printers to the Kings most Excellent Majesty.
MDCXCVI.

THE BOOK OF COMMON PRAYER

And Administration of the

SACRAMENTS

AND OTHER

Rites and Ceremonies of the CHURCH.

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An Act for the Uniformity of Common Prayer, and Service of the Church, and Administration of the Sacraments, Primo Eliz.

WHere at the death of our late Sovereign Lord King *Edward* the Sixth, there remained one uniform Order of Common Service, and Prayer, and of the administration of Sacraments, Rites, and Ceremonies in the Church of *England*, which was set forth in one Book intituled, *The Book of Common Prayer, and Administration of Sacraments, and other Rites and Ceremonies in the Church of England*: Authorized by Act of Parliament, holden in the fifth and sixth years of our said late Sovereign Lord King *Edward* the Sixth, intituled, *An Act for the Uniformity of Common Prayer, and Administration of the Sacraments*: The which was repealed, and taken away by Act of Parliament, in the first year of the Reign of our late Sovereign Lady Queen *Mary*, to the great decay of the due honour of God, and disconfort to the professors of the truth of Christs Religion.

Be it therefore enacted by the Authority of this Present Parliament, That the said Statute of Repeal, and every thing therein contained, only concerning the said Book, and the Service, Administration of Sacraments, Rites and Ceremonies contained or appointed in or by the said Book, shall be void and of none effect from and after the Feast of the Nativity of Saint *John Baptist* next coming: And that the said Book, with the Order of Service, and of the Administration of Sacraments Rites and Ceremonies, with the alterations and additions therein added and appointed by this Statute, shall stand and be from and after the said Feast of the Nativity of Saint *John Baptist*, in full force and effect according to the tenour and effect of this Statute; Any thing in the aforesaid Statute of Repeal to the contrary notwithstanding.

And further be it enacted by the Queens Highness, with the assent of the Lords and Commons in this present Parliament assembled, and by Authority of the same, That all and singular Ministers in any Cathedral or other Church, or other place within the Realm of *England*, *Wales*, and the Marches of the same, or other the Queens Dominions, shall from and after the Feast of the Nativity of Saint *John Baptist* next coming be bounden to say and use the Matens, Evensong, Celebration of the Lords Supper, and Administration of each of the Sacraments, and all their Common and open Prayer in such order and form as is mentioned in the said Book, to be authorized by Parliament in the said fifth and sixth year of the Reign of King *Edward* the Sixth; with one alteration, or addition of certain Lessons to be used on every Sunday in the year, and the form of the Litany altered and corrected, and two Prayers added in the same, (that is to say) one for the Queens Majesty that now is, and another for the Clergy and People: And also that all and singular Ministers in any Cathedral or Parish Church, or other place, as before is mentioned, shall say and use the Service, and minister the Sacraments, Rites and Ceremonies, and other Prayers, in such order and form, as they be mentioned, and set forth in the said Book, or shall willingly, or obstinately use any other Rite, Ceremony, Order, Form, or Manner of Celebrating of the Lords Supper openly, or privily, or Matrimony, Christening, Burying, Churching of Women, or any other Rites, Openly, or Privily, Administration of the Sacraments, or other open Prayers, then is mentioned and set forth in the said Book, (*Open Prayer in, and throughout this Act, is meant that Prayer which is for other to come unto, or hear, either in Common Churches or Private Chapells, or Oratories, commonly called the Service of the Church*) or shall preach, declare or Speak any thing in the derogation, or depraving of the said Book, or any thing therein contained, or of any part thereof, and shall be thereof lawfully convicted, according to the laws of this Realm, by verdict of twelve men, or by his own confession, or by the notorious evidence of the fact, he shall lose, and forfeit to the Queens Highness Her Heirs, and Successors, for his first offence, the profit of all his Spiritual benefices, or Promotions, coming or arising in one whole year next after this conviction: And also that the person so convicted shall for the same offence suffer Imprisonment by the space of six months, without Bail or Mainprise: And if any such person once convicted, or any other person of the Premises, shall after his first conviction, eftsoons offend, and be thereof in form aforesaid lawfully convict; That then the same person shall for his second offence suffer Imprisonment by the space of one whole year, and also shall therefore be deprived of all his Spiritual Promotions: And That it shall be lawful to all Patrons or Donors of all and singular the same Spiritual Promotions, or of any of them so to present, or collate to the same as though the person and persons so offending were dead: And That if any such person, or persons, after he shall be twice convicted in form aforesaid, shall offend against any of the premises the third time, and shall be thereof in form aforesaid lawfully convicted; That then the person so offending, and convicted the third time, shall be deprived *ipso facto* of all his Spiritual Promotions, and also shall suffer Imprisonment during his life: And if the person, that shall offend, be not known in form aforesaid, concerning any of the premises, that not be Beneficed, nor have any Spiritual Promotion within the same realm, that then every such person shall for the first offence suffer Imprisonment during one whole year next after his said conviction, without Bail or Mainprise: And if any such person not having any Spiritual Promotion after his first conviction shall offend in any thing concerning the premises, and shall in form aforesaid be thereof lawfully convicted; That then the same person shall for his second offence suffer Imprisonment during his life.

And it is Ordained and Enacted by the Authority aforesaid, That if any person, or persons whatsoever, after the Feast of the Nativity of Saint *John Baptist* next coming, shall in any Enterludes, Plays, Songs, Rimes, or by other open words declare or speak any thing in the derogation, depraving, or defiling of the same Book, or of any thing therein contained, or any part thereof, or that is ment such deed, or by open threats compel, or cause any Parson, Vicar, or other Minister in any Parish Church, or Chapel, or in any Cathedral, or Parish Church, or in Chappel, or in any other place, to sing, or say any common or open prayer, or to minister any Sacrament otherwise, or in any other manner and form, then is mentioned in the said Book, (or by any of the said means shall unlawfully interrupt, or let any Parson, Vicar, or Minister in any Cathedral or Parish Church, or Chappel, or any other place to sing or say Common and open Prayer, or to minister the Sacraments, or any of them, in such manner and form, as is mentioned in the said Book) That then every such person, being thereof lawfully convicted in form aforesaid, shall forfeit unto our Sovereign Lady the Queen, her Heirs and Successors, for the first offence an hundred Marks: And if any Person or Persons, being once convict of any such offence, offend again any of the said recited offences, and shall in form aforesaid be thereof lawfully convict; That then the same person offending and convicted the second time, shall forfeit to the Queens our Sovereign Lady, Her Heirs and Successors, Four hundred Marks: And if any person, after he in form aforesaid shall have been twice convict of any offence concerning any of the said recited offences, shall offend the third time, and be thereof in form aforesaid lawfully convict; That then every Person so offending and convicted, shall for his third offence forfeit unto the Queen our Sovereign Lady, her Heirs and Successors, all his goods and Chattels, and shall suffer imprisonment during his life: And if any Person or Persons that for his first offence, concerning the premisses, shall be convict in form aforesaid, do not pay the sum to be paid by virtue of his Conviction, in such manner and form, as the same ought to be paid, within six Weeks next after such time as they shall be convicted for so offending, and do not paying the same, shall for the same first offence, in stead of the said sum, suffer imprisonment by the space of six months, without Bail or Mainprise: And if any Person or Persons, that for his second offence concerning the premisses shall be convict in form aforesaid, do not pay the said sum to be paid by Virtue of his Conviction, and this Statute, in such manner and form as is aforesaid, within six Weeks next after his said second Conviction, that then he shall suffer imprisonment during his life, and until he pay the same, shall for the same second offence forfeit all his goods and Chattels as aforesaid: And if any Person whatsoever within this Realm or other the Queens Dominions, after the Feast aforesaid, shall wittingly and willingly, by writing, printing, teaching, preaching, express speaking, or by any open fact, deed, or act, directly or indirectly, advisedly, and of purpose, depraye, deprave, despise, scorn, jest at, or contemptuously, or irreverently, use the Book of Common Prayer, or any thing therein contained, or any Rite, Ceremony, Order, or Form of Praying, Celebrating the Sacrament of the Body and Blood of Christ, Solemnization of Matrimony, Churching of Women, Burying of the Dead, or any other Rites, Ceremonies, Orders, or Forms of Common Prayer, set forth in the said Book, or any part thereof, by the name of Popish or Anti-christian, or by any other name of reproach, that then every such person, so offending, shall for the first offence forfeit to the Queens Majesty, her Heirs and Successors, for every such offence, the sum of one hundred Marks of lawful money of *England*, to be recovered in any of the Queens Courts of Record, by Action of Debt, Bill, Plaint, or Information, wherein no Essoin, Protection, or Wager of Law shall be allowed, or admitted for the Defendant, or Defendants, or any Prayer, Aid, Privilege, Liberty, or Protection whatsoever, made, had, or allowed, or to the contrary notwithstanding.

And it is Ordained and Enacted by the Authority aforesaid, That all and every Justice of Oyer, and Determiner, or Justices of Assize, shall have full Power and Authority in every of their own and general Sessions to enquire, hear and determine all and every of offences that shall be committed or done contrary to any Article contained in this Act, or contrary to any Statute, Ordinance, or Provision made concerning the same, and to make Process for the punishment of the same, as they may do against any person being indicted before them of treason, or lawfully convicted thereof.

Provided always, and be it Enacted by the Authority aforesaid, That no person or persons shall be sued, troubled, molested, or impeached for any offence, or offences, contrary to any Article in this Act, unless he, she, or they be indicted thereof within three Months next after such offence, or offences committed, or done, contrary to any Article in this Act, or else the same to be lawful to any person to sue as is aforesaid.

Provided also, and be it Enacted by the Authority aforesaid, That no person or persons shall be at any time hereafter impeached or otherwise prosecuted for, or for any the Contempts, or Misdemeanours, hereafter to be committed, or done contrary to this Act, unless he or they offending be thereof indicted at the next general Session to be holden before any such Justices of Assize, or Justices of Oyer and Determiner after any offence committed or done, contrary to the tenor of this Act.

Provided always, and be it Ordained and Enacted by the Authority aforesaid, That all and singular Lords of the Parliament for the third offence above mentioned, shall be exempt by their Peerage.

Provided also, and be it Ordained and Enacted by the Authority aforesaid, That the Mayor of *London*, and all other Mayors, Bailiffs, and other Head Officers of all and singular Cities, Boroughs, and Town Corporate within this Realm of *Wales*, and the Marches of the same, to the effect that Justices of Assize do not intermeddle by Power and Authority by virtue of this Act, to enquire, hear and determine the offences aforesaid, and every of them yearly, within the limits and bounds of their Rule and Authority, as Justices within the same, and Justices of Oyer and Terminer, and Justices of Peace have by the Laws and Statutes of this Realm, or any part thereof.

Provided always, and be it Ordained and Enacted by the Authority aforesaid, That all and singular Archbishops, and Bishops, and every of their Chancellors, Commissaries, and Archdeacons, and other Ordinaries, having any peculiar Ecclesiastical Jurisdiction, shall have Power and Authority by virtue of this Act, as well to enquire in their Visitations, and Synods, and elsewhere within their Jurisdictions, as in other times and places, by due Examinations and Information, of all and every the things above mentioned, done, committed, or perpetrated, within the limits of their Jurisdictions and Authorities, as to punish, correct, and reform the offenders in the same, by Censures of the Church, and other Remedies of the Law, after the Ordinances and Constitutions of the Queens Ecclesiastical Laws, and not otherwise, nor in other form, howsoever hath been used in the case by the Queens Ecclesiastical Laws.

Provided always, and be it enacted, That whatsoever matter offending in the premisses shall for the offence aforesaid receive punishment, correction, or reformation by the Ordinary under the said Ordinaries seal, that not for the same offence any person shall be compelled before the Justices and Ordinaries receiving for the said offence punishment, and by the Justices, and Ordinaries aforesaid, that not for the same offence any person shall be twice punished in form aforesaid, but that such punishment, correction, and reformation, by the Ordinary and the Justices aforesaid, shall stand in full force and effect.

Provided always, and be it Enacted, That such Ornaments of the Church, and of the Ministers thereof shall be retained, and be in use, as were in this Church of *England*, by the authority of Parliament, in the second year of the Reign of King *Edward* the Sixth, until other order shall be therein taken by the Authority of the Queens Majesty, by the advice of Her Commissioners, appointed and Authorized under the Great Seal of the Realm for causes Ecclesiastical, or of the Metropolitan of this Realm: And also That no alteration shall happen any Ceremonies, or Rites, but such as shall be first by the said Queens Majesty, with the advice of her said Commissioners, or Metropolitan, set forth and published by the like advice of the said Commissioners, or Metropolitan, such and such like further Ceremonies or Rites, as may be most for the advancement of Gods glory, the edifying of the Church, and the due reverence of Christs Holy Mysteries and Sacraments.

And be it further Enacted by the Authority aforesaid, That all and singular Statutes and Ordinances, wherein or whereby any other Service, or Administration of Sacraments, or Common Prayer is limited, established or set forth to be used within this Realm, or any other the Queens Dominions, or Countreys, shall from henceforth be utterly void, and of none effect.

An Act for the Uniformity of Publick Prayers, and Administration of Sacraments, and other Rites and Ceremonies: And for establishing the Form of Making, Ordaining, and Consecrating Bishops, Priests, and Deacons in the Church of England. XIV. CAROL. II.

WHereas in the first year of the late Queen *Elizabeth*, there was one Uniform Order of Common Service and Prayer, and of the Administration of Sacraments, Rites and Ceremonies in the Church of *England* (agreeable to the Word of God, and usage of the Primitive Church) compiled by the Reverend Bishops and Clergy, set forth in one Book, Entituled, *The Book of Common Prayer, and Administration of Sacraments, and other Rites and Ceremonies in the Church of England*, and enjoyned to be used by Act of Parliament, holden in the said first year of the said late Queen, Entituled, *An Act for the Uniformity of Common Prayer, and Administration of the Sacraments*, which Book, for the substance of the Service and Administration of the Sacraments, was very commendable to all good people desirous to live in Christian Conversation, and most profitable to the Estate of this Realm, upon the which the Mercy, Favour and Blessing of Almighty God is in no wise (by reason) and plentifully poured, as by Common Prayer, and use of the Sacraments (ordained for the Comfort and Edification of the hearers: And yet this notwithstanding a great number of people in divers parts of this Realm, following their own sensuality, and living without knowledge and the fear of God, do wilfully and chiefly (unlawfully abstain and refuse to come to their Parish Churches and other usual places, where Common Prayer, and Administration of the Sacraments, Preaching of the Word of God is used upon the Sundays and other days ordained, and appointed to be kept and observed as Holy-days: And whereas by the great and lamentable neglect of Ministers in the said Queens (*Empire*) to set forth and enjoyned as aforesaid, great mischiefs, and inconveniencies, during the times of the late unhappy troubles have arisen and grown; and many people have been led into Factions and Schisms, to the great decay and scandal of the Reformed Religion of the Church of *England*, and to the hazard of many more: For prevention whereof in time to come, for settling the peace of the Church, and for ending the present distempers which the indispositions of the time hath contracted, The Kings Majesty (according to his Declaration of the Five and twentieth of *October*, One thousand six hundred and sixty) granted his Commission under the Great Seal of *England*, to several Bishops and other Divines, to review the Book of Common Prayer, and to prepare such Alterations and Additions, as they thought fit to offer: And afterwards the Convocations of both the Provinces of *Canterbury* and *York*, being by His Majesty called and assembled (and now sitting) His Majesty hath been pleased to Authorize and require the Presidents of the said Convocations, and other the Bishops and Clergy of the same, to review the said Book of Common Prayer, and the Book of the Form and manner of the Making and Consecrating of Bishops, Priests and Deacons: and that after mature consideration, they should make such Additions and Alterations in the said Books respectively, as to them should seem meet and convenient; And should exhibit and present the same to His Majesty in writing for his further allowance & confirmation; since which time, upon full and mature deliberation, they the said Presidents, Bishops and Clergy of both Provinces, have accordingly reviewed the said Books and have made some Alterations which they think fit to be inserted to the same; And some additional Prayers, to the said Book of Common Prayer to be used upon proper and emergent occasions; and have exhibited and presented the same unto His Majesty in writing, in one Book, Entituled, *The Book of Common Prayer, and Administration of the Sacraments, and other Rites & Ceremonies of the Church, according to the use of the Church of* England; *together with the Psalter, or Psalms of* David, *Pointed as they are to be Sung & Said in Churches; and the Form & Manner of Making, Ordaining, and Consecrating of Bishops, Priests and Deacons*: All which His Majesty having duly considered, hath fully approved and allowed the same, and recommended to this present Parliament, that the said Book of Common Prayer, and of the Form of Ordination and Consecration of Bishops, Priests and Deacons, with the Alterations and Additions, which have been so made & presented to his Majesty by the said Convocations, be the Book which shall be appointed to be used by all that Officiate in all Cathedral and Collegiate Churches and Chappels, and in all Chappels of Colledges and Halls in both the Universities, and the Colledges of *Eaton* and *Winchester*, and in all Parish Churches and Chappels within the Kingdom of *England*, Dominion of *Wales*, and Town of *Berwick* upon *Tweed*, and by all that Make or Consecrate Bishops Priests or Deacons, in any of the said places, under such Sanctions and Penalties as the Houses of Parliament shall think fit. Now in regard that nothing conduceth more to the settling of the Peace of this Nation (which is desired of all good men) nor to the honour of our Religion, and the propagation thereof, then an universal agreement in the Publick Worship of Almighty God, and to the intent that every person within this Realm, may certainly know the rules to which he is to conform in Publick Worship, and Administration of Sacraments, and other Rites and Ceremonies of the Church of *England*, and the manner how, and by whom Bishops, Priests, and Deacons are, and ought to be Made, Ordained and Consecrated:

Be it Enacted by the Kings most Excellent Majesty, by and with the consent of the Lords Spiritual and Temporal, and of the Commons in this present Parliament assembled, and by the Authority of the same, That all and singular Ministers in any Cathedral, Collegiate, or Parish Church, or Chappel, or other place within this Realm of *England*, Dominion of *Wales*, and Town of *Berwick* upon *Tweed*, shall be bound to say and use the Morning Prayer, Evening Prayer, Celebration and Administration of both the Sacraments, and all other the Publick and Common Prayer, in such order and form, as is mentioned in the Book annexed to this Act, Entituled, *The Book of Common Prayer, and Administration of the Sacraments, and other Rites and Ceremonies of the Church, according to the use of the Church of* England; *together with the Psalter or Psalms of* David, *Pointed as they are to be Sung or Said in Churches; and the Form and Manner of Making, Ordaining, and Consecrating of Bishops, Priests, and Deacons*.

And that all and every such person, who shall (without some lawful impediment to be allowed and approved of by the Ordinary of the Place) neglect or refuse to do the same within the time aforesaid, or (in case of such impediment) within one month after such impediment removed, shall *ipso facto* be deprived of all his Spiritual Promotions; And that from thenceforth it shall be lawful to, and for all Patrons and Donors of all and singular the said Spiritual Promotions or of any of them according to their respective Rights and Titles to present, or collate to the same, as though the person so offending were dead.

And be it further Enacted by the Authority aforesaid, That every person, and shall hereafter be presented to, or collated, or put into any Ecclesiastical Benefice, or Promotion within this Realm of *England*, and places aforesaid, shall in the Church, Chappel, or place of Publick Worship, belonging to his said Benefice or Promotion, within two months next after that he shall be in the actual possession of the said Ecclesiastical Benefice or Promotion, upon some Lords days openly, publickly and solemnly read the Morning and Evening Prayers, appointed to be read by and according to the said Book of Common Prayer, at the times thereby appointed; and after such reading thereof, shall openly, publickly before the Congregation there assembled, declare his unfeigned assent and consent to the use of all things in the said Book contained and prescribed, according to the form hereafter expressed: and That all and every such person, who shall (without some lawful impediment to be

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The PREFACE.

IT hath been the Wiſdom of the Church of *England*, ever ſince the firſt compiling of her Publick Liturgy, to keep the Mean between the two Extreams, of too much ſtiffneſs in refuſing, and of too much eaſineſs in admitting any variation from it. For, as on the one ſide common Experience ſheweth that where a change hath been made of things advifedly eſtabliſhed (no evident neceſſity ſo requiring) ſundry inconveniencies have thereupon enſued; and thoſe many times more, and greater then the evils that were intended to be remedied by ſuch change: So on the other ſide, the particular Forms of Divine Worſhip, and the Rites and Ceremoniesappointedto be uſed therein,being things intheir own nature indifferent, and alterable, and ſo acknowledged; it is but reaſonable,that upon weighty and important conſiderations,according to the various exigency of times and occaſions, ſuch changes and alterations ſhould be made therein,as to thoſe that are in place of Authority ſhould from time to time ſeem either neceſſary or expedient.Accordingly we find, that in the Reigns of ſeveral Princes of bleſſed memory ſince the Reformation, the Church upon juſt and weighty Conſiderations Her thereunto moving, hath yielded to make ſuch alterations in ſome particulars, as in their reſpective times were thought convenient: Yet ſo, as that the main Body and Eſſentials of it (as well in the chiefeſt materials, as in the frame and order thereof) have ſtill continued the ſame unto this day, and do yet ſtand firm and unſhaken, notwithſtanding all the vain attempts and impetuous aſſaults made againſt it, by ſuch men as are given to change, and have always diſcovered a greater regard to their own private fancies and intereſts, then to that duty they owe to the publick.

By what undue means, and for what miſchievous purpoſes the uſe of the Liturgy (though enjoyned by the Laws of the land, and thoſe Laws never yet repealed) came, during the late unhappy confuſions, to be diſcontinued, is too well known to the world, and we are not willing here to remember. But when upon His Majeſties happy Reſtauration it ſeemed probable, that amongſt other things, the uſe of the Liturgy alſo would return of courſe, (the ſame having never been legally aboliſhed) unleſs ſome timely means were uſed to prevent it; thoſe men who under the late uſurped Powers had made it a great part of their buſineſs to render the People diſaffected thereunto, ſaw themſelves in point of reputation and intereſt concerned (unleſs they would freely acknowledge themſelves to have erred, which ſuch men are very hardly brought to do) with their utmoſt endeavours to hinder the reſtitution thereof. In order whereunto, divers Pamphlets were publiſhed againſt the Book of *Common-Prayer*, the old Objections muſtered up, with the addition of ſome new ones more then formerly had been made, to make the number ſwell. In fine, great importunities were uſed to His Sacred Majeſty, that the ſaid Book might be Reviſed, and ſuch alterations therein, and Additions thereunto made, as ſhould be thought requiſite for the eaſe of tender Conſciences: Whereunto His Majeſty out of his pious inclination to give ſatisfaction (ſo far as could be reaſonably expected) to all His Subjects of what perſwaſion ſoever, did graciouſly condeſcend.

In which Review we have endeavoured to obſerve the like Moderation, as we find to have been uſed in the like caſe in former times. And therefore of the ſundry Alterations propoſed unto us, we have rejected all ſuch as were either of dangerous conſequence (as ſecretly ſtriking at ſome eſtabliſhed Doctrine, or laud ble practice of the Church of *England*, or indeed of the whole Catholick Church of Chriſt) or elſe of no conſequence at all, but utterly frivolous and vain. But ſuch Alterations as were tendred to us (by what perſons, under what pretences, or to what purpoſe ſoever ſo tendred) as ſeemed to us in any degree requiſite or expedient, we have willingly and of our own accord aſſented unto: not enforced ſo to do by any ſtrength of Argument, convincing us of the neceſſity of making the ſaid Alterations: For we are fully perſwaded in our Judgments (and we here profeſs it to the world) that the Book, as it ſtood before Eſtabliſhed by Law, doth not contain in it any thing contrary to the Word of God, or to ſound Doctrine, or which a godly Man may not with a good Conſcience uſe and ſubmit unto, or which is not fairly defenſible againſt any that ſhall oppoſe the ſame; if it ſhall be allowed ſuch juſt and favourable Conſtruction as in common Equity ought to be allowed to all Humane Writings, eſpecially ſuch as are ſet forth by Authority, and even to the very beſt Tranſlations of the holy Scripture it ſelf.

Our general aim therefore in this undertaking was, not to gratifie this or that Party in any their unreaſonable demands, but to do that which to our beſt underſtandings we conceived might moſt tend to the preſervation of Peace and Unity in the Church; the procuring of Reverence, and exciting of Piety and Devotion in the Publick Worſhip of God; and the cutting off occaſion from them that ſeek occaſion of cavil, or quarrel againſt the Liturgy of the Church. And as to the ſeveral variations from the former Book, whether by alteration, addition, or otherwiſe, it ſhall ſuffice to give this general account, That moſt of the Alterations were made, either firſt for the better direction of them that are to officiate in any part of Divine Service; which is chiefly done in the Kalendars and Rubricks: Or ſecondly, for the more proper expreſſing of ſome words or phraſes of ancient uſage, in terms more ſuitable to the Language of the preſent times, and the clearer explanation of ſome other words and phraſes, that were either of doubtful ſignification, or otherwiſe liable to miſconſtruction: Or thirdly, for a more perfect rendring of ſuch Portions of holy Scripture as are inſerted into the Liturgy; which in the Epiſtles and Goſpels eſpecially, and in ſundry other places are now ordered to be read according to the laſt Tranſlation: and that it was thought convenient, that ſome Prayers and Thankſgivings, fitted to ſpecial occaſions, ſhould be added in their due places; particularly for thoſe at Sea, together with an Office for the Baptiſm of ſuch as are of riper years; which although not ſo neceſſary when the former Book was compiled, yet by the growth of Anabaptiſm, through the licentiouſneſs of the late times crept in amongſt us, is now become neceſſary, and may be always uſeful for the baptizing of Natives, in our Plantations, and others converted to the Faith. If any man, who ſhall deſire a more particular account of the ſeveral alterations in any part of the Liturgy, ſhall take the pains to compare the preſent Book with the former; we doubt not but the reaſon of the change may eaſily appear.

And having thus endeavoured to diſcharge our duties in this weighty affair, as in the ſight of God, and to approve our ſincerity therein (ſo far as lay in us) to the conſciences of all men, although we know it impoſſible (in ſuch variety of apprehenſions, humours, and intereſts, as are in the world) to pleaſe all; nor can expect, that men of factious, peeviſh, and perverſe Spirits, ſhould be ſatisfied with any thing that can be done in this kind by any other then themſelves: Yet we have good hope, that what is here preſented, and hath been by the Convocations of both Provinces with great diligence examined and approved, will be alſo well accepted, and approved by all ſober, peaceable, and truly conſcientious Sons of the Church of *England*.

¶ Concerning the Service of the CHURCH.

THere was never any thing by the wit of man ſo well deviſed, or ſo ſure Eſtabliſhed, which, in continuance of time, hath not been corrupted: As, among other things, it may plainly appear by the Common-Prayers in the Church, commonly called *Divine Service*. The firſt original and ground whereof if a man would ſearch out by the ancient Fathers, he ſhall find that the ſame was not ordained but of a good purpoſe, and for a great advancement of Godlineſs. For they ſo ordered the matter, that all the whole Bible (or the greateſt part thereof) ſhould be read over once every year; intending thereby, that the Clergy, and eſpecially ſuch as were Miniſters in the Congregations, ſhould (by often reading, and meditation in Gods word) be ſtirred up to Godlineſs themſelves, and be more able to exhort others by wholſome doctrine, and to confute them that were adverſaries to the Truth; and further, that the people (by daily hearing of holy Scripture read in the Church) might continually profit more and more in the knowledge of God,and be the more inflamed with the love of his true Religion.

But theſe many years paſſed, this godly and decent Order of the ancient Fathers hath been ſo altered, broken, and neglected, by planting in uncertain Stories and Legends, with multitude of Reſponds, Verſes, vain Repetitions, Commemorations and Synodals; that commonly when any Book of the Bible was begun, after three or four Chapters were read out, all the reſt were unread. And in this ſort the Book of *Iſaiah* was begun in *Advent*, and the Book of *Geneſis* in *Septuageſima*; but they were only begun and never read through: After like ſort were other Books of holy Scripture uſed. And moreover, whereas S. *Paul* would have ſuch Language ſpoken to the People in the Church as they might underſtand, and have profit by hearing the ſame; the Service in this Church of *England* theſe many years, hath been read in Latin to the People, which they underſtand not; ſo that they have heard with their Ears only, and their Heart, Spirit, and Mind have not been edified thereby. And furthermore, notwithſtanding that the ancient Fathers have divided the Pſalms into ſeven Portions, whereof every one was called a *Nocturn*: Now of late time, a few of them have been daily ſaid, and the reſt utterly omitted. Moreover the number and hardneſs of the Rules called the *Pie*, and the manifold changings of the Service was the cauſe, that to turn the Book only was ſo hard and intricate a matter, that many times there was more buſineſs to find out what ſhould be read, then to read it when it was found out.

Theſe inconveniences thereof conſidered, here is ſet forth ſuch an order, whereby the ſame ſhall be redreſſed. And for a readineſs in this matter, here is drawn out a Kalendar for that purpoſe, which is plain and eaſie to be underſtood; wherein (ſo much as may be) the reading of holy Scripture is ſo ſet forth, that all things ſhall be done in order, without breaking one piece from another. For this cauſe be cut off Anthems, Reſponds, Invitatories, and ſuch like things as did break the continual courſe of the reading of the Scripture.

Yet, becauſe there is no remedy, but that of neceſſity there muſt be ſome rules; therefore certain Rules are here ſet forth; which, as they are few in number, ſo they are plain and eaſie to be underſtood. So that here you have an order for Prayer, and for the reading of the holy Scripture, much agreeable to the mind and purpoſe of the old Fathers, and a great deal more profitable, and conunodious, then that which of late was uſed. It is more profitable, becauſe here are left our many things, whereof ſome are untrue, ſome uncertain, ſome vain and ſuperſtitious; and nothing is ordained to be read but the very pure word of God, the holy Scriptures, or that which is agreeable to the ſame; and that in ſuch a language and order, as is moſt eaſie and plain for the underſtanding both of the Readers and Hearers. It is alſo more commodious, both for the ſhortneſs thereof, and for the plainneſs of the order, and for that the Rules be few and eaſie.

And whereas heretofore there hath been great diverſity in ſaying and ſinging in Churches within this Realm; ſome following *Salisbury* Uſe, ſome *Hereford* Uſe, and ſome the Uſe of *Bangor*, ſome of *York*, ſome of *Lincoln*; now from henceforth all the whole Realm ſhall have but one Uſe.

And foraſmuch as nothing can be ſo plainly ſet forth, but doubts may ariſe in the uſe and practiſe of the ſame; to appeaſe all ſuch diverſity (if any ariſe) and for the reſolution of all doubts, concerning the manner how to underſtand, do and execute the things contained in this Book; the parties that ſo doubt, or diverſly take any thing, ſhall always reſort to the Biſhop of the Dioceſs, who by his diſcretion ſhall take order for the quieting and appeaſing of the ſame; ſo that the ſame order be not contrary to any thing contained in this Book. And if the Biſhop of the Dioceſs be in doubt, then he may ſend for the reſolution thereof to the Archbiſhop.

THough it be appointed, That all things ſhall be read and ſung in the Church in the *Engliſh* Tongue, to the end, that the Congregation may be thereby edified, yet it is not meant, but that when men ſay Morning and Evening Prayer privately, they may ſay the ſame in any Language that they themſelves do underſtand.

And all Prieſts and Deacons are to ſay daily the Morning and Evening Prayer, either privately, or openly, not being let by Sickneſs, or ſome other urgent cauſe.

And the Curate that Miniſtreth in every Pariſh-Church or Chappel, being at home, and not being otherwiſe reaſonably hindred, ſhall ſay the ſame in the Pariſh-Church or Chappel where he Miniſtreth, and ſhall cauſe a Bell to be tolled thereunto a convenient time before he begin, that the People may come to hear Gods Word, and to pray with him.

¶ Of

¶ *Of Ceremonies, why some be Abolished, and some Retained.*

OF such Ceremonies as be used in the Church, and have had their beginning by the Institution of Man, some at the first were of godly intent and purpose devised, and yet at length turned to vanity and superstition: Some entred into the Church by undiscreet Devotion, and such a Zeal as was without knowledge; and for because they were winked at in the beginning, they grew daily to more and more abuses, which not only for their unprofitableness, but also because they have much blinded the People, and obscured the Glory of God, are worthy to be cut away, and clean rejected: Other there be, which although they have been devised by Man, yet it is thought good to reserve them still, as well for a decent order in the Church (for the which they were first devised) as because they pertain to Edification, whereunto all things done in the Church (as the Apostle teacheth) ought to be referred.

And although the keeping or omitting of a Ceremony, in it self considered, is but a small thing, yet the wilful and contemptuous transgression and breaking of a common Order and Discipline, is no small offence before God. *Let all things be done among you*, saith S. *Paul*, *in a seemly and due order*; The appointment of the which order pertaineth not to private Men; therefore no Man ought to take in hand, or presume to appoint or alter any Publick or Common Order in Christs Church, except he be lawfully called and authorized thereunto.

And whereas in this our time, the minds of Men are so diverse, that some think it a great matter of Conscience to depart from a piece of the least of their Ceremonies, they be so addicted to their old customs; and again on the other side, some be so new fangled, that they would innovate all things, and so despise the old, that nothing can like them, but that is new: It was thought expedient, not so much to have regard how to please and satisfie either of these Parties, as how to please God, and profit them both. And yet left any Man should be offended, whom good reason might satisfie, here be certain causes rendred, why some of the accustomed Ceremonies be put away, and some retained and kept still.

Some are put away, because the great excess and multitude of them hath so increased in these latter days, that the burden of them was intollerable; whereof St. *Augustine* in his time complained, that they were grown to such a number, that the estate of Christian People was in worse case concerning that matter, then were the Jews. And he counselled, that such yoke and burthen should be taken away, as time would serve quietly to do it. But what would St. *Augustine* have said, if he had seen the Ceremonies of late days used among us, whereunto the multitude used in his time was not to be compared? This our excessive multitude of Ceremonies was so great, and many of them so dark, that they did more confound and darken, then declare and set forth Christs benefits unto us. And besides this, Christs Gospel is not a Ceremonial Law (as much of *Moses* Law was) but it is a Religion to serve God, not in bondage of the figure or shadow, but in the freedom of the Spirit; being content only with those Ceremonies which do serve to a decent Order, and godly Discipline, and such as be apt to stir up the dull mind of Man to the remembrance of his Duty to God, by some notable and special signification, whereby he might be Edified. Furthermore, the most weighty cause of the abolishment of certain Ceremonies was, That they were so far abused, partly by the superstitious blindness of the rude and unlearned, and partly by the unsatiable avarice of such as sought more their own lucre, then the glory of God, that the Abuses could not well be taken away, the thing remaining still.

But now as concerning those Persons, which peradventure will be offended, for that some of the old Ceremonies are retained still: If they consider, that without some Ceremonies it is not possible to keep any Order or quiet Discipline in the Church, they shall easily perceive just cause to reform their Judgments. And if they think much, that any of the old do remain, and would rather have all devised anew. Then such Men granting some Ceremonies convenient to be had, surely where the old may be well used, there they cannot reasonably reprove the old only for their age, without bewraying of their own folly. For in such a case they ought rather to have reverence unto them for their Antiquity, if they will declare themselves to be more studious of unity and concord, then of innovations, and new-fangleness, which (as much as may be with true setting forth of Christs Religion) is always to be eschewed. Furthermore, such shall have no just cause with the Ceremonies reserved to be offended. For as those are taken away which were most abused, and did burden Mens Consciences without any cause; so the other that remain are retained for a Discipline and Order which (upon just causes) may be altered, and changed, and therefore are not to be esteemed equal with Gods Law. And moreover, they be neither dark nor dumb Ceremonies, but are so set forth, that every Man may understand what they do mean, and to what use they do serve. So that it is not like that they in time to come should be abused as other have been. And in these our doings we condemn no other Nations, nor prescribe any thing but to our own People only: For we think it convenient, that every Countrey should use such Ceremonies as they shall think best to the setting forth of Gods honour and glory, and to the reducing of the People to a most perfect and godly living, without errour or superstition: and that they should put away other things, which from time to time they perceive to be most abused, as in Mens Ordinances it often chanceth diversly in divers Countreys.

¶ *The Order how the Psalter is appointed to be read.*

THE Psalter shall be read through once every Month, as it is there appointed, both for Morning and Evening-Prayer. But in *February* it shall be read only to the twenty eighth, or twenty ninth day of the month.

And, whereas *January*, *March*, *May*, *July*, *August*, *October*, and *December* have one and thirty days apiece; It is ordered, That the same Psalms shall be read the last day of the said Months which were read the day before; So that the Psalter may begin again the first day of the next Month ensuing.

And whereas the CXIX. Psalm is divided into XXII Portions, and is over long to be read at one time; It is so ordered, that at one time shall not be read above four or five of the said Portions.

And at the end of every Psalm, and of every such part of the CXIX Psalm, shall be repeated this Hymn,

Glory be to the Father, and to the Son: and to the holy Ghost; As it was in the beginning, is now, and ever shall be: world without end. Amen.

Note, that the Psalter followeth the Division of the Hebrews, and the Translation of the great English Bible, set forth and used in the time of King *Henry* the Eighth, and *Edward* the Sixth.

¶ *The Order how the rest of holy Scripture is appointed to be read.*

THE Old Testament is appointed for the first Lesson at Morning and Evening-Prayer; so that the most part thereof will be read every year once, as in the Kalendar is appointed.

The New Testament is appointed for the second Lessons at Morning and Evening-Prayer, and shall be read over orderly every year thrice, besides the Epistles and Gospels; Except the Apocalyps, out of which there are only certain proper Lessons appointed upon divers Feasts.

And to know what Lesson shall be read every day, look for the day of the Month in the Kalendar following, and there ye shall find the Chapters that shall be read for the Lessons both at Morning and Evening-Prayer; Except only the Moveable Feasts, which are not in the Kalendar, and the immovable, where there is a blank left in the Column of Lessons; the proper Lessons for all which Days are to be found in the Table of proper Lessons.

And note, That whensoever proper Psalms or Lessons are appointed; then the Psalms and Lessons of ordinary course appointed in the Psalter and Kalendar (if they be different) shall be omitted for that time.

Note also, that the Collect, Epistle, and Gospel appointed for the Sunday, shall serve all the week after, where it is not in this Book otherwise ordered.

A TABLE of the Moveable Feasts, Calculated for Fourty Years.

The year of our LORD.	Golden Numb.	The Epact.	Dominical Let.	Sund. aft. Epiphan.	Septuagesima Sunday.	The first day of Lent.	Easter-day.	Rogation-Sunday.	Ascension-day.	Whitsunday.	Sundays aft. Tr.	Advent-Sunday.
1681	9	9	F	4	Feb. 10	Feb. 27	Apr. 14	May 19	May 23	June 2	24	Dec. 1
1682	10	20	E	2	Jan. 26	12	Mar. 30	4	8	May 18	26	Nov. 30
1683	11	1	D	5	Feb. 15	Mar. 4	Apr. 19	24	28	June 7	23	29
1684	12	12	CB	4	7	Feb. 24	10	15	19	May 29	24	27
1685	13	23	A	2	Jan. 22	8	Mar. 26	Apr. 30	4	14	27	Dec. 3
1686	14	4	G	5	Feb. 11	28	Apr. 15	May 20	24	June 3	24	2
1687	15	15	F	3	3	20	7	12	16	May 26	25	1
1688	16	26	ED	1	Jan. 19	5	Mar. 22	Apr. 26	Apr. 30	10	27	Nov. 29
1689	17	7	C	4	Feb. 7	24	Apr. 11	May 16	May 20	30	24	28
1690	18	18	B	3	Jan. 30	16	3	8	12	22	25	27
1691	19	29	A	6	Feb. 19	Mar. 8	23	28	June 1	June 11	23	Dec. 3
1692	1	11	GF	4	4	Feb. 21	7	12	May 16	May 26	25	1
1693	2	22	E	2	Jan. 26	12	Mar. 30	4	8	18	26	Nov. 30
1694	3	3	D	5	Feb. 15	Mar. 4	Apr. 19	24	28	June 7	23	29
1695	4	14	C	3	Jan. 31	Feb. 17	4	9	13	May 23	25	28
1696	5	25	BA	2	23	9	Mar. 26	Apr. 30	4	14	27	Dec. 3
1697	6	6	G	5	Feb. 11	28	Apr. 15	May 20	24	June 3	24	2
1698	7	17	F	2	Jan. 27	13	Mar. 31	5	9	May 19	26	1
1699	8	28	E	5	Feb. 16	Mar. 5	Apr. 20	25	29	June 8	23	Nov. 30
1700	9	9	DC	4	8	Feb. 25	11	16	20	May 30	24	28
1701	10	20	B	3	Jan. 30	16	3	8	12	22	25	27
1702	11	1	A	5	Feb. 12	Mar. 1	16	21	25	June 4	24	Dec. 3
1703	12	12	G	4	4	Feb. 21	8	13	17	May 27	25	2
1704	13	23	FE	2	Jan. 27	13	Mar. 30	4	8	18	26	Nov. 30
1705	14	4	D	5	Feb. 15	Mar. 4	Apr. 19	24	28	June 7	23	29
1706	15	15	C	3	Jan. 31	Feb. 17	4	9	13	May 23	25	28
1707	16	26	B	2	23	9	Mar. 27	1	5	15	26	27
1708	17	7	AG	5	Feb. 12	Mar. 1	Apr. 15	20	24	June 3	24	Dec. 2
1709	18	18	F	2	Jan. 27	Feb. 13	Mar. 31	5	9	May 19	26	1
1710	19	29	E	5	Feb. 16	Mar. 5	Apr. 20	25	29	June 8	23	Nov. 30
1711	1	11	D	4	8	Feb. 25	12	17	21	May 31	24	29
1712	2	22	CB	2	Jan. 24	10	Mar. 27	1	5	15	26	27
1713	3	3	A	5	Feb. 12	Mar. 1	Apr. 16	21	25	June 4	24	Dec. 3
1714	4	14	G	4	4	Feb. 21	8	13	17	May 27	25	2
1715	5	25	F	1	Jan. 20	6	Mar. 24	Apr. 28	2	12	27	1
1716	6	6	ED	4	Feb. 9	26	Apr. 12	May 17	21	31	24	Nov. 29
1717	7	17	C	3	Jan. 31	17	4	9	13	23	25	28
1718	8	28	B	6	Feb. 20	Mar. 9	24	29	June 2	June 12	22	27
1719	9	9	A	4	5	Feb. 22	9	14	May 18	May 28	25	Dec. 3
1720	10	20	GF	3	Jan. 28	14	Mar. 31	5	9	19	26	1

Note, that the Supputation of the year of our Lord in the Church of *England* beginneth the Five and twentieth day of *March*.

¶ Proper

¶ Proper LESSONS to be read at Morning and Evening Prayer on the Sundays, and other Holy-days throughou the Year.

Lessons proper for Sundays.

	Mattins.	*Evensong.*
Sundays of Advent.		
The first.	Isai. i.	Isai. ii.
ii.	v.	xxiv.
iii.	xxv.	xxvi.
iv.	xxx.	xxxii.
Sundays after Christmas.		
The first.	xxxvii.	xxxviii.
ii.	xli.	xliii.
Sundays after the Epiphany.		
The first.	xlv.	xlvi.
ii.	li.	liii.
iii.	lv.	lvi.
iv.	lvii.	lviii.
v.	lix.	lxiv.
vi.	lxv.	lxvi.
Septuagesima	Gen. i.	Gen. ii.
Sexagesima	iii.	vi.
Quinquagesima	ix. *to* v. 20.	xii.
Lent.		
First Sunday.	xix. *to* v. 30.	xxii.
ii.	xxvii.	xxxiv.
iii.	xxxix.	xlii.
iv.	xliii.	xlv.
v.	Exod. iii.	Exod. v.
vi.		
I. Lesson.	Exod. ix.	Exod. x.
2. Lesson.	Matth. xxvi.	Heb. v. *to* v. 11.
Easter day.		
1. Lesson.	Exod. xii.	Exod. xiv.
2. Lesson.	Rom. vi.	Acts ii. v. 22.
Sundays after Easter.		
The first.	Numb. xvi.	Numb. xxii.
ii.	xxiii. xxiv.	xxv.
iii.	Deut. iv.	Deut. v.
iv.	vi.	vii.
v.	viii.	ix.
Sunday after Ascension day.	Deut. xii.	xiii.
Whitsunday.		
1. Lesson.	Deut. xvi. *to* v. 18.	Isai. xl.
2. Lesson.	Acts x. v. 34.	Acts xix. *to* v. 21.
Trinity Sunday.		
1. Lesson.	Gen. i.	Gen. xviii.
2. Lesson.	Matth. iii.	1 Joh. v.
Sundays after Trin.		
The first.	Josh. x.	Josh. xxiii.
ii.	Judg. iv.	Judg. v.
iii.	1 Sam. ii.	1 Sam. iii.
iv.	xii.	xiii.
v.	xv.	xvii.
vi.	2 Sam. xii.	2 Sam. xix.
vii.	xxi.	xxiv.
viii.	1 Kings xiii.	1 Kings xvii.
ix.	xviii.	xix.
x.	xxi.	xxii.
xi.	2 Kings v.	2 Kings ix.
xii.	x.	xviii.
xiii.	xix.	xxiii.
xiv.	Jer. v.	Jer. xxii.
xv.	xxxv.	xxxvi.
xvi.	Ezek. ii.	Ezek. xiii.
xvii.	xiv.	xviii.
xviii.	xx.	xxiv.
xix.	Dan. iii.	Dan. vi.
xx.	Joel ii.	Mic. vi.
xxi.	Hab. ii.	Prov. i.
xxii.	Prov. ii.	iii.
xxiii.	xi.	xii.
xxiv.	xiii.	xiv.
xxv.	xv.	xvi.
xxvi.	xvii.	xix.

¶ *Lessons proper for Holy-days.*

	Mattins.	*Evensong.*
S. Andrew.	Prov. xx.	Prov. xxi.
S. Thom. the Apost.	xxiii.	xxiv.
Nativity of Christ.		
1. Lesson.	Isai. ix. *to* v. 8.	Isa. vii. v. 10. *to* v. 17.
2. Lesson.	Luk. ii. *to* v. 15.	Tit. iii. v. 4. *to* v. 9.
S. Steven.		
1. Lesson.	Prov. xxviii.	Eccles. iv.
2. Lesson.	Acts vi. v. 8. *and* cap. vii. *to* v. 30.	Acts vii. v. 30. *to* v. 55.
S. John.		
1. Lesson.	Eccles. v.	Eccles. vi.
2. Lesson.	Apoc. i.	Apoc. xxii.
Innocents day.	Jer. xxxi. *to* v. 18.	Wisd. i.
Circumcision.		
1. Lesson.	Gen. xvii.	Deut. x. v. 12.
2. Lesson.	Rom. ii.	Coloss. ii.
Epiphany.		
1. Lesson.	Isai. lx.	Isai. xlix.
2. Lesson.	Luk. iii. *to* v. 23.	Joh. ii. *to* v. 12.
Conversion of S. Paul.		
1. Lesson.	Wisd. v.	Wisd. vi.
2. Lesson.	Acts xxii. *to* v. 22.	Acts xxvi.
Purification of the Virgin Mary.	Wisd. ix.	Wisd. xii.
S. Matthias.	xix.	Eccles i.
Annunciation of our Lady.	Eccles ii.	iii.
Wednesday before Easter.		
1. Lesson.	Hos. xiii.	Hos. xiv.
2. Lesson.	Joh. xi. v. 45.	
Thursday before Easter.		
1. Lesson.	Dan. ix.	Jere. xxxi.
2. Lesson.	Joh. xiii.	
Good Friday.		
1. Lesson.	Gen. xxii. *to* v. 20.	Isai. liii.
2. Lesson.	Joh. xviii.	1 Pet. ii.
Easter Even.		
1. Lesson.	Zech. ix.	Exod. xiii.
2. Lesson.	Luke xxiii. v. 50.	Heb. iv.
Munday in Easter week.		
1. Lesson.	Exod. xvi.	Exod. xvii.
2. Lesson.	Matth. xxviii.	Acts iii.
Tuesday in Easter week.		
1. Lesson.	Exod. xx.	Exod. xxxii.
2. Lesson.	Luk. xxiv. *to* v. 13.	1 Cor. xv.
S. Mark.	Eccius iv.	Eccius v.
S. Phil. & S. Jacob.		
1. Lesson.	vii.	ix.
2. Lesson.	Joh. i. v. 43.	
Ascension day.		
1. Lesson.	Deut. x.	2 Kings ii.
2. Lesson.	Luk. xxiv. v 44.	Eph. iv. *to* v. 17.
Munday in Whitsun week.		
1. Lesson.	Gen. xl. *to* v. 10.	Num. xi. v. 16. *to* v. 30
2. Lesson.	1 Cor. xii.	1 Cor. xiv. *to* v. 26.
Tuesday in Whitsun week.		
1. Lesson.	1 Sam. xix. v. 18.	Deut. xxx.
2. Lesson.	1 Thes. v. vers. 12. *to* vers. 24.	1 Joh. iv. *to* v. 14.
S. Barnabas.		
1. Lesson.	Eccius. x.	Eccius xii.
2. Lesson.	Acts xiv.	Acts xv. *to* v. 36.
S. John Baptist.		
1. Lesson.	Malach. iii.	Mal. iv.
2. Lesson.	Matth. iii.	Matth. xiv. *to* v. 13.
S. Peter.	*Mattins.*	*Evensong.*
1. Lesson.	Ecclus xv.	Ecclus xix.
2. Lesson.	Acts iii.	Acts iv.
S. James.	Ecclus xxi.	Ecclus xxii.
S. Bartholomew.	xxiv.	xxix.
S. Matthew.	xxxv.	xxxviii.
S. Michael.		
1. Lesson.	Gen. xxxii.	Dan. x. v. 5.
2. Lesson.	Acts xii. *to* v. 20.	Jude v. 6. *to* v.
S. Luke.	Ecclus li.	Job i.
S. Sim. & S. Jude.	Job xxiv, xxv.	xlii.
All Saints.		
1. Lesson.	Wisd. iii. *to* v. 10.	Wisd. v. *to* v.
2. Lesson.	Hebr. xi. v. 33. & cap. xii. *to* v. 7.	Apoc. xix. *to* v.

¶ *Proper Psalms on certain days.*

	Mattins.	*Evensong.*
¶ *Christmas-day.*	Psal. xix. xlv. lxxxv.	lxxxix. cx. cxxxii.
¶ *Ash-Wednesday.*	vi. xxxii. xxxviii.	ciii. cxxx. cxliii.
¶ *Good-Friday.*	xxii. xl. liv.	lxix. lxxxviii.
¶ *Easter-day.*	ii. lvii. cxi.	cxiii. cxiv. cxviii.
¶ *Ascension-day.*	viii. xv. xxi.	xxiv. xlvii. cviii.
¶ *Whit-Sunday.*	xlviii. lxviii.	civ. cxlv.

¶ To find *Easter* for ev

Golden Numb.	A	B	C	D	E	F
I.	Apr. 9	10	11	12	6	7
II.	Mar. 26	27	28	29	30	31
III.	Apr. 16	17	18	19	20	14
IV.	Apr. 9	3 4		5	6	7
V.	Mar. 26	27	28	29	23	24
VI.	Apr. 16	17	11	12	13	14
VII.	Apr. 2	3 4		5	6	Mar. 31
VIII.	Apr. 13	24	25	19	20	21
IX.	Apr. 9	10	11	12	18	14
X.	Apr. 2	3	Mar. 28	29	30	31
XI.	Apr. 16	17	18	19	20	21
XII.	Apr. 9	10	11	5	6	7
XIII.	Mar. 26	27	28	29	30	31
XIV.	Apr. 16	17	18	19	23	14
XV.	Apr. 2	3 4		5	6	7
XVI.	Mar. 26	27	28	22	23	24
XVII.	Apr. 16	10	11	12	13	14
XVIII.	Apr. 2	3 4		5	Mar. 30	31
XIX.	Apr. 23	24	18	19	20	21

When ye have found the Sunday L in the uppermost Line, guide Eye downward from the same, till ye right over against the Prime: and s shewed both what Month, and what the Month Easter falleth that year. nate, That the name of the Month is set left hand, or else just with the figure, loweth not us in other Tables, by defau collateral.

Janu

The KALENDAR.

JANUARY hath xxxi. days.

			MORNING Prayer. 1 Lesson	MORNING Prayer. 2 Lesson	EVENING Prayer. 1 Lesson	EVENING Prayer. 2 Lesson
1	g	Circum.	Gen. 1	Matth. 1	Gen. 2	Rom. 1
2	a		3	2	4	2
3	b		5	3	6	3
4	c		7	4	8	4
5	d					
6	e	Epiphany				
7	f		9	5	12	5
8	g	Lucian, P.	13	6	14	6
9	a		15	7	16	7
10	b		17	8	18	8
11	c		19	9	20	9
12	d		21	10	22	10
13	e	Hilary, B.	23	11	24	11
14	f		25	12	26	12
15	g		27	13	28	13
16	a		29	14	30	14
17	b		31	15	32	15
18	c	Prisca, R.	33	16	34	16
19	d		35	17	37	1 Cor. 1
20	e	Fabian B.	38	18	39	2
21	f	Agnes Virg.	40	19	41	3
22	g	Vincent Sp.	42	20	43	4
23	a		44	21	45	5
24	b		46	22	47	6
25	c	S. Paul (Conv.	48	23	49	7
26	d		50	24	Exod. 1	8
27	e		Exod. 2	25	3	9
28	f		4	26	5	10
29	g		* 6	27	7	11
30	a		8	28	9	12
31	b					

Note, That * Exodus 6. is to be read only to verse 14.

FEBRUARY hath xxviii. days.

			MORNING Prayer. 1 Lesson	MORNING Prayer. 2 Lesson	EVENING Prayer. 1 Lesson	EVENING Prayer. 2 Lesson
1	d	Fast.	Exod. 10	Mark 1	Exod. 11	1 Cor. 13
2	e	P. Mary		2		14
3	f		12	3	13	15
4	g		14	4	15	16
5	a	Agatha Vir.	16	5	17	2 Cor. 1
6	b		18	6	19	2
7	c		20	7	21	3
8	d		22	8	23	4
9	e		24	9	32	5
10	f		33	10	34	6
11	g		Levit. 18	11	Lev. 19	7
12	a		20	12	26	8
13	b		Num. 11	13	Num. 12	9
14	c	Valentine.	13	14	14	10
15	d		16	15	17	11
16	e		20	16	21	12
17	f		22	Lu. 1 to 39	23	13
18	g		24	1. 39	25	Galat. 1
19	a		27	2	30	2
20	b		31	3	32	3
21	c		35	4	36	4
22	d	Fast. S. Matt.	Deut. 1	5	Deut. 2	5
23	e		3	6	4	6
24	f			7	Ephes. 1	
25	g		5	8	6	2
26	a		7	9	8	3
27	b		9	10	10	4
28	c		11	11	12	5
29	d		13	Matth. 7	14	Rom. 12

MARCH hath xxxi. days.

				MORNING Prayer. 1 Lesson	MORNING Prayer. 2 Lesson	EVENING Prayer. 1 Lesson	EVENING Prayer. 2 Lesson
3	1	d	David Arc.	Deut 15	Luke 12	Deut. 16	Ephes. 6
	2	e	Cedde.	17	13	18	Philip 1
11	3	f		19	14	20	2
	4	g		21	15	22	3
19	5	a		24	16	25	4
8	6	b		26	17	27	Col. of. 1
	7	c	Perpetua.	28	18	29	2
16	8	d		30	19	31	3
5	9	e		32	20	33	4
	10	f		34	21	Josh. 1	1 Thes. 1
13	11	g		Josh. 2	22	5	2
2	12	a	Greg. M. B.	4	23	5	3
	13	b		6	24	7	4
10	14	c		8	John 1	9	5
	15	d		10	2	23	2 Thes. 1
18	16	e		24	3	Judges 1	2
7	17	f		Judges 2	4	3	3
	18	g	Ed. K. West.	4	5	5	1 Tim. 1
15	19	a		6	6	7	2, 3
4	20	b		8	7	9	4
	21	c	Benedict, A.	10	8	11	5
12	22	d		12	9	13	6
1	23	e		14	10	15	2 Tim. 1
	24	f	Fast.	16	11	17	2
9	25	g	An. Mary		12		3
	26	a		18	13	19	4
17	27	b		20	14	21	Titus 1
6	28	c		Ruth. 1	15	Ruth 2	2, 3
	29	d		3	16	4	Philem.
14	30	e		1 Sam. 1	17	1 Sam. 2	Hebr. 1
3	31	f		3	18	4	2

APRIL hath xxx. days.

				MORNING Prayer 1 Lesson	MORNING Prayer 2 Lesson	EVENING Prayer. 1 Lesson	EVENING Prayer. 2 Lesson
	1	g		1 Sam. 5	John 19	1 Sam. 6	Hebr. 3
11	2	a		7	20	8	4
	3	b	Richard, B.	9	21	10	5
	4	c	S. Ambrose.	11	Acts 1	12	6
19	4	d		13	2	14	7
8	5	e		15	3	16	8
16	6	f		17	4	18	9
5	7	g		19	5	20	10
	8	a		21	6	22	11
13	9	b		23	7	24	12
2	10	c		25	8	26	13
	11	d		27	9	28	James 1
10	12	e		29	10	30	2
	13	f		31	11	2 Sam. 1	3
18	14	g		2 Sam. 2	12	3	4
7	15	a		4	13	5	5
	16	b		6	14	7	1 Pet. 1
15	17	c		8	15	9	2
4	18	d	Alphege, A.	10	16	11	3
	19	e		12	17	13	4
12	20	f		14	18	15	5
1	21	g		16	19	17	2 Pet. 1
	22	a	S. George.	18	20	19	2
9	23	b		20	21	21	3
	24	c	S. Mark (Ev. & M.		22		1 John 1
17	25	d		22	23	23	2
6	26	e		24	24	1 King 1	3
	27	f		1 King. 2	25	3	4
14	28	g		4	26	5	5
3	29	a		6	27	7	2, 3 John
	30						

The KALENDAR.

MAY hath xxxj. days.

				MORNING Prayer. 1 Lesson	2 Lesson	EVENING Prayer. 1 Lesson	2 Lesson
2	1	b	S. Phil.				Jude.
	2	c	& Jac.	1 Kings 8	Acts 28	1 Kings 9	Rom. 1
19	3	d	Invention of	10	Matth. 1	11	2
8	4	e	the Cross.	12	2	13	3
	5	f		14	3	15	4
16	6	g	S. John Ev.	16	4	17	5
5	7	A		18	5	19	6
	8	b		20	6	21	7
13	9	c		22	7	2 Kings 1	8
2	10	d		3 Kings 2	8	3	9
	11	e		4	9	5	10
10	12	f		6	10	7	11
	13	g		8	11	9	12
18	14	A		10	12	11	13
7	15	b		12	13	13	14
	16	c		14	14	15	15
15	17	d		16	15	17	16
4	18	e		18	16	19	1 Cor. 1
	19	f	Dunst. A. B.	20	17	21	2
12	20	g		22	18	23	3
1	21	A		24	19	25	4
	22	b		Ezra 1	20	Ezra 3	5
9	23	c		4	21	5	6
	24	d		6	22	7	7
17	25	e		9	23	Neh. 1	8
6	26	f	Augustin.	Neh. 2	24	4	9
	27	g	Ven. Bede.	5	25	6	10
14	28	A		8	26	9	11
	29	b	K. Ch. II.	10	27	13	12
	30	c	M. & R.	Esther 1	28	Esther 2	13
11	31	d		3	Mark 1	4	14

JUNE hath xxx. days.

				MORNING Prayer. 1 Lesson	2 Lesson	EVENING Prayer. 1 Lesson	2 Lesson
	1	e	Nicom.	Esther 5	Mark 2	Esther 6	1 Cor. 15
19	2	f		7	3	8	16
8	3	g		9	4	Job 1	2 Cor. 1
16	4	A		Job 2	5	3	2
5	5	b	Boniface.	4	6	5	3
	6	c		6	7	7	4
13	7	d		8	8	9	5
2	8	e		10	9	11	6
	9	f		12	10	13	7
10	10	g		14	11	15	8
	11	A	S. Barn.				
18	12	b	(A. & M.	16	12	17, 18	9
7	13	c		19	13	20	10
	14	d		21	14	22	11
15	15	e		23	15	24, 25	12
4	16	f		26, 27	16	28	13
	17	g	S. Alban.	29	Luke 1	30	Galat. 1
12	18	A		31	2	32	2
1	19	b		33	3	34	3
	20	c	Edward.	35	4	36	4
9	21	d		37	5	38	5
	22	e		39	6	40	6
17	23	f	*Fast.*	41	7	42	Ephes. 1
6	24	g	S. Jo. B.				
	25	A		Prov. 1	8	Prov. 2	2
14	26	b		3	9	4	3
3	27	c		5	10	6	4
	28	d	*Fast.*	7	11	8	5
11	29	e	S. Peter				
	30	f		9	12	10	6

JULY hath xxxi. days.

				MORNING Prayer. 1 Lesson	2 Lesson	EVENING Prayer. 1 Lesson	2 Lesson
19	1	g		Prov. 11	Luke 13	Prov. 12	Philip.
8	2	A	Mary Visit.	13	14	14	
	3	b		15	15	16	
16	4	c	Tr. Mart. B.	17	16	18	
5	5	d		19	17	20	Coloss.
	6	e		21	18	22	
13	7	f		23	19	24	
2	8	g		25	20	26	
	9	A		27	21	28	1 Thes.
10	10	b		29	22	31	
	11	c		Eccles. 1	23	Eccles. 2	
18	12	d		3	24	4	
	13	e		5	John 1	6	
	14	f		7	2	8	2 Thes.
15	15	g	Swithun B.	9	3	10	
4	16	A		11	4	12	
	17	b		Jerem. 1	5	Jerem. 2	1 Tim.
12	18	c		3	6	4	
1	19	d		5	7	6	
	20	e	Margar.	7	8	8	
9	21	f	M. Magd.	9	9	10	
	22	g		11	10	12	2 Tim.
17	23	A		13	11	14	
6	24	b	*Fast.*	15	12	16	
	25	c	S. James		13		
13	26	d	S. Anne	17	14	18	Titus
3	27	e		19	15	20	
	28	f		21	16	22	Philem.
11	29	g		23	17	24	Hebr.
	30	A		25	18	26	
19	31	b		27	19	28	

AUGUST hath xxxj. days.

				MORNING Prayer. 1 Lesson	2 Lesson	EVENING Prayer. 1 Lesson	2 Lesson
8	1	c	Lammas.	Jer. 29	John 20	Jer. 30	
16	2	d		31	21	32	
5	3	e		33	Acts 1	34	
	4	f		35	2	36	
13	5	g	Tr. of our L.	37	3	38	
2	6	A	N. of Jesus.	39	4	40	
	7	b		41	5	42	
10	8	c		43	6	44	
	9	d		45, 46	7	47	
18	10	e	S. Laurance	48	8	49	
7	11	f		50	9	51	
	12	g		52	10	Lam. 1	
15	13	A		Lam. 2	11	3	
4	14	b		4	12	5	
	15	c		Ezek. 2	13	Ezek. 3	
12	16	d		6	14	7	
1	17	e		13	15	12	
	18	f		18	16	33	
9	19	g		34	17	Dan. 1	
	20	A		Dan. 2	18	3	
17	21	b		4	19	5	
6	22	c		6	20	7	
	23	d	*Fast.*	8	21	9	
14	24	e	S. Bart.		22		
3	25	f		10	23		
	26	g		12	24	Hosea 1	
11	27	A		Hos. 2, 3	25	4	
	28	b	S. Aug. B.	5, 6	26		
19	29	c	Beh. of John	8	27		
8	30	d		10	28	11	Jude
	31	e		12	Matth. 1	13	Rom.

SEPTEMBER hath xxx. days.

					MORNING Prayer.		EVENING Prayer.	
					1 Lesson	2 Lesson	1 Lesson	2 Lesson
				Giles Ab. (& Conf.	Hos. 14	Matth. 2	Joel 1	Rom. 2
2	g				Joel 2	3	3	3
3	a				Amo 1	4	Amos 2	4
4	b				3	5	4	5
5	c				5	6	6	6
6	d				7	7	8	7
7	e			Enurchus B.	9	8	Obadiah	8
8	f			Nat. Mary.	Jonah 1	9	Jon. 2, 3	9
9	g				4	10	Mich. 1	10
10	a				Mich. 2	11	3	11
11	b				4	12	5	12
12	c				6	13	7	13
13	d				Nah. 1	14	Nah. 2	14
14	e			Holy Cross.	3	15	Hab. 1	15
15	f				Hab. 2	16	3	16
16	g				Zeph. 1	17	Zeph. 2	1 Cor. 1
17	a			Lambe.	3	18	Hagg. 2	2
18	b				Hagg. 1	19	Zech. 1	3
19	c				Zec. 2, 3	20	4, 5	4
20	d			*Fast.*	6	21	7	5
21	e			S. Matt.		22		6
22	f				8	23	9	7
23	g				10	24	11	8
24	a				12	25	13	9
25	b				14	26	Mal. 1	10
26	c			S. Cyprian.	Mal. 2	27	3	11
27	d				4	28	Tob. 1	12
28	e				Tobit 2	Mark 1	3	13
29	f			S. Mich.		2		14
30	g			S. Jerom.	4	3	6	15

OCTOBER hath xxxi. days.

					MORNING Prayer.		EVENING Prayer.	
					1 Lesson	2 Lesson	1 Lesson	2 Lesson
					Tobit 3	Mark 4	Tobit 8	1 Cor. 16
					5	5	10	2 Cor. 1
					6	6	12	2
					7	7	14	3
					Judith. 1	8	Judith. 2	4
				Vinc. Virg.	3	9	4	5
					5	10	6	6
					7	11	8	7
				Dionis.	9	12	10	8
					11	13	12	9
					13	14	14	10
					15	15	16	11
				Fid. Conf.	Wisd. 1	16	Wisd. 2	12
					3	Ecclus. 1 to 39	4	13
					5	39	6	Galat. 1
					7	2	8	2
				Frideswid.	9	3	10	3
				S. Luke.		4		4
					11	5	12	5
					13	6	14	6
					15	7	16	Ephes. 1
					17	8	18	2
					19	9	Ecclus 1	3
					Ecclus. 2	10	3	4
				S. Mary M.	4	11	5	5
					6	12	7	6
				Fast.	8	13	9	Philip. 1
						14		2
					10	15	11	3
					12	16	13	4
				Fast.	14	17	15	Col. 1

NOVEMBER hath xxx. days.

					MORNING Prayer.		EVENING Prayer.	
					1 Lesson	2 Lesson	1 Lesson	2 Lesson
	1	d		All Saints.	Ecclus. 16	Luke 18	Ecclus 17	Colos. 2
13	2	e			18	19	19	3
2	3	f			20	20	21	4
	4	g			22	21	23	1 Thes. 1
10	5	a		Pap. C.	24	22	(a) 25	2
	6	b		Leonard.	27	23	28	3
18	7	c			29	24	(b) 30	4
7	8	d			31	John 1	32	5
	9	e			33	2	34	2 Thes. 1
15	10	f			35	3	36	2
4	11	g		S. Martin.	37	4	38	3
	12	a			39	5	40	1 Tim. 1
12	13	b		Britius B.	41	6	42	2, 3
1	14	c			43	7	44	4
	15	d		Machutus.	45	8	(c) 46	5
9	16	e			47	9	48	6
	17	f		Hugh B.	49	10	50	2 Tim. 1
17	18	g			51	11	Baruch 1	2
6	19	a			Baruch 2	12	3	3
	20	b		Edm. K. M.	4	13	5	4
14	21	c			6	14	H. of Sus.	Titus 1
3	22	d		Cecilia V.	Bel & D.	15	Isaiah 1	2, 3
	23	e		S. Clem.	Isaiah 2	16	3	Philem.
11	24	f			4	17	5	Hebr. 1
19	25	g		Cather. V.	6	18	7	2
	26	a			8	19	9	3
8	27	b			10	20	11	4
	28	c			12	21	13	5
16	29	d		*Fast.*		Acts 1		6
5	30	e		S. Andr.				

Note, That (a) Ecclus. 25. is to be read only to verse 13. (b) Ecclus. 50. only to verse 18. and (c) Ecclus. 46. only to verse 20.

DECEMBER hath xxxi. days.

					MORNING Prayer		EVENING Prayer.	
					1 Lesson	2 Lesson	1 Lesson	2 Lesson
	1	f			Isaiah 14	Acts 2	Isai. 15	Hebr. 7
13	2	g			16	3	17	8
2	3	a			18	4	19	9
10	4	b			20, 21	5	22	10
	5	c			23	6	24	11
18	6	d		Nicho. E.	25	7 to v. 30	26	12
7	7	e			27	7, 30	28	13
	8	f		Concept.	29	8	30	James 1
15	9	g		Vir. Mary.	31	9	32	2
4	10	a			33	10	34	3
	11	b			35	11	36	4
12	12	c			37	12	38	5
1	13	d		Lucy, Vir.	39	13	40	1 Pet. 1
	14	e			41	14	42	2
9	15	f			43	15	44	3
	16	g		O Sapientia.	45	16	46	4
17	17	a			47	17	48	5
6	18	b			49	18	50	2 Pet. 1
	19	c			51	19	52	2
14	20	d		*Fast.*	53	20	54	3
3	21	e		S. Tho.		21		1 John 1
	22	f			55	22	56	2
11	23	g			57	23	58	3
	24	a		*Fast.*	59	24	60	4
19	25	b		Christm.				
8	26	c		S. Steph.				
	27	d		S. John.				
16	28	e		Innocen.		25		5
5	29	f			61	26	62	2 John
	30	g			63	27	64	3 John
13	31	a		Silvest. Bish.	65	28	66	Jude

TABLES and RULES for the Moveable and Immoveable Feasts; together with the Days of Fasting and Abstinence, through the whole Year.

Rules to know when the Moveable Feasts, and Holy-days begin.

Easter-day (on which the rest depend) is always the first Sunday after the first Full Moon which happens next after the One and twentieth day of *March*. And, if the Full Moon happens upon a Sunday, *Easter-day* is the Sunday after.

Advent-Sunday is always the nearest Sunday to the Feast of S. *Andrew*, whether before or after.

Septuagesima, *Sexagesima*, *Quinquagesima*, *Quadragesima* } Sunday is { Nine, Eight, Seven, Six } weeks before *Easter*.

Rogation-Sunday, *Ascension*-day, *Whitsunday*, *Trinity-Sunday* } is { Five weeks, Fourty days, Seven weeks, Eight weeks } after *Easter*.

A Table of all the Feasts that are to be observed in the Church of England *through the Year.*

ALL Sundays in the Year.

The Feasts of

- The Circumcision of our Lord JESUS CHRIST.
- The Epiphany.
- The Conversion of St. *Paul*.
- The Purification of the Blessed Virgin.
- S. *Matthias* the Apostle.
- The Annunciation of the Blessed Virgin.
- St. *Mark* the Evangelist.
- St. *Philip* and St. *Jacob* the Apostles.
- The Ascension of our Lord JESUS CHRIST.
- St. *Barnabas*.
- The Nativity of St. *John Baptist*.
- St. *Peter* the Apostle.

Munday and Tuesday in *Easter*-week.

The days of the Feasts of

- St. *James* the Apostle.
- St. *Bartholomew* the Apostle.
- St. *Matthew* the Apostle.
- St. *Michael* and all Angels.
- St. *Luke* the Evangelist.
- St. *Simon* and St. *Jude* the Apostles.
- All Saints.
- St. *Andrew* the Apostle.
- St. *Thomas* the Apostle.
- The Nativity of our Lord.
- St. *Stephen* the Martyr.
- St. *John* the Evangelist.
- The Holy Innocents.

Munday and Tuesday in *Whitsun*-week.

A Table of the Vigils, Fasts, and days of Abstinence, to be observed in the Year.

The Even or Vigils before

- The Nativity of our Lord.
- The Purification of the Blessed Virgin *Mary*.
- The Annunciation of the Blessed Virgin.
- *Easter*-day.
- *Ascension*-day.
- *Pentecost*.
- St. *Matthias*.

The Even or Vigils before

- St. *John Baptist*.
- St. *Peter*.
- St. *James*.
- St. *Bartholomew*.
- St. *Matthew*.
- St. *Simon* and St. *Jude*.
- St. *Andrew*.
- St. *Thomas*.
- All Saints.

Note, That if any of these Feast-days fall upon a Munday, then the Vigil or Fast-day shall be kept upon the Saturday, and not upon the Sunday next before it.

Days of Abstinence and Fasting.

I. THe fourty days of Lent.

II. The Ember-days at the four Seasons, being the Wednesday, Friday, and Saturday after { the first Sunday in Lent. / the Feast of Pentecost. / *September* 14. / *December* 13.

III. The three Rogation-days, being the Munday, Tuesday, and Wednesday before Holy Thursday, or the Ascension of our Lord.

IV. All the Fridays in the Year, except Christmas day.

Certain Solemn Days, for which particular Services are appointed.

I. THe Fifth of *November*, being the day of the Papists Conspiracy.

II. The Thirtieth day of *January*, being the day of the Martyrdom of King *Charles* I.

III. The Nine and twentieth day of *May*, being the day of the Restitution of the King and Royal Family, and Restauration of the Government after many years interruption.

The

The Order for Morning and Evening Prayer daily to be said and used throughout the Year.

THE *Morning and Evening Prayer shall be used in the accustomed place of the Church, Chapel or Chancel; Except it shall be otherwise determined by the Ordinary of the place. And the Chancels shall remain as they have done in times past.*

And here is to be noted, That such Ornaments of the Church and of the Ministers thereof at all times of their Ministration, shall be retained and be in use, as were in this Church of ENGLAND *by the Authority of Parliament in the Second Year of the Reign of King* Edward *the Sixth.*

THE

The ORDER for MORNING PRAYER, Daily throughout the Year.

¶ *At the beginning of Morning Prayer, the Minister shall read with a loud voice some one or more of these Sentences of the Scriptures that follow. And then he shall say that which is written after the said Sentences.*

WHen the wicked man turneth away from his wickedneſs that he hath committed, and doeth that which is lawful and right, he ſhall ſave his ſoul alive. *Ezek.* 18. 27.

I acknowledge my tranſgreſſions, and my ſin is ever before me. *Pſal.* 51. 3.

Hide thy face from my ſins, and blot out all mine iniquities. *Pſal.* 51. 9.

The ſacrifices of God are a broken ſpirit: a broken and a contrite heart, O God, thou wilt not deſpiſe. *Pſal.* 51. 17.

Rent your heart, and not your garments, and turn unto the Lord your God: for he is gracious and merciful, ſlow to anger, and of great kindneſs, and repenteth him of the evil. *Joel.* 2. 13.

To the Lord our God belong mercies and forgiveneſſes, though we have rebelled againſt him: neither have we obeyed the voice of the Lord our God, to walk in his laws which he ſet before us. *Dan.* 9. 9, 10.

O Lord correct me, but with judgment; not in thine anger, leſt thou bring me to nothing. *Jer.* 10. 24.

Repent ye; for the kingdom of heaven is at hand. *S. Matth.* 3. 2.

I will ariſe and go to my father, and will ſay unto him, Father, I have ſinned againſt heaven, and before thee, and am no more worthy to be called thy ſon. *S. Luke* 15. 18, 19.

Enter not into judgment with thy ſervant, O Lord; for in thy ſight ſhall no man living be juſtified. *Pſal.* 143. 2.

If we ſay that we have no ſin, we deceive our ſelves, and the truth is not in us. But if we confeſs our ſins, he is faithful and juſt to forgive us our ſins, and to cleanſe us from all unrighteouſneſs. 1 *S. John*, 1. 8, 9.

DEarly beloved brethren, the ſcripture moveth us in ſundry places to acknowledge and confeſs our manifold ſins and wickedneſs, and that we ſhould not diſſemble nor cloke them before the face of Almighty God our heavenly Father, but confeſs them with an humble, lowly, penitent and obedient heart, to the end that we may obtain forgiveneſs of the ſame by his infinite goodneſs and mercy. And although we ought at all times humbly to acknowledge our ſins before God, yet ought we moſt chiefly ſo to do, when we aſſemble and meet together, to render thanks for the great benefits that we have received at his hands, to ſet forth his moſt worthy praiſe, to hear his moſt holy word, and to aſk thoſe things which are requiſite and neceſſary, as well for the body as the ſoul. Wherefore I pray and beſeech you, as many as are here preſent to accompany me with a pure heart and humble voice unto the throne of the heavenly grace, ſaying after me.

¶ *A general Confeſſion to be ſaid of the whole Congregation, after the Miniſter, all kneeling.*

ALmighty and moſt merciful Father; We have erred and ſtrayed from thy ways like loſt ſheep. We have followed too much the devices and deſires of our own hearts. We have offended againſt thy holy laws. We have left undone thoſe things which we ought to have done; And we have done thoſe things which we ought not to have done; and there is no health in us. But thou, O Lord, have mercy upon us, miſerable offenders. Spare thou them, O God, which confeſs their faults. Reſtore thou them that are penitent; According to thy promiſes declared unto mankind in Chriſt Jeſu our Lord. And grant, O moſt merciful Father for his ſake; That we may hereafter live a godly, righteous, and ſober life, To the glory of thy holy Name. Amen.

¶ *The Abſolution or Remiſſion of ſins, to be pronounced by the Prieſt alone ſtanding; the People ſtill kneeling.*

ALmighty God, the Father of our Lord Jeſus Chriſt, who deſireth not the death of a ſinner, but rather that he may turn from his wickedneſs, and live; and hath given power and commandment to his Miniſters to declare and pronounce to his people being penitent, the abſolution and Remiſſion of their ſins: He pardoneth and abſolveth all them that truly repent, and unfeignedly believe his holy goſpel. Wherefore let us beſeech him to grant us true repentance, and his holy Spirit, that thoſe things may pleaſe him which we do at this preſent, and that the reſt of our life hereafter may be pure and holy, ſo that at the laſt we may come to his eternal joy, through Jeſus Chriſt our Lord. *Amen.*

¶ *The People ſhall anſwer here, and at the end of all other Prayers,* Amen.

¶ *Then the Miniſter ſhall kneel, and ſay the Lords Prayer with an audible voice; the People alſo kneeling, and repeating it with him, both here, and wherſoever elſe it is uſed in Divine Service.*

OUr Father, which art in heaven; Hallowed be thy Name. Thy kingdom come. Thy will be done in earth, As it is in heaven. Give us this day our daily bread. And forgive us our treſpaſſes, As we forgive them that treſpaſs againſt us. And lead us not into temptation; But deliver us from evil: For thine is the kingdom, And the power, And the glory, For ever and ever. Amen.

¶ *Then likewiſe he ſhall ſay,*

O Lord, open thou our lips.

Anſw. And our mouth ſhall ſhew forth thy praiſe.

Prieſt. O God, make ſpeed to ſave us.

Anſw. O Lord, make haſte to help us.

¶ *Here all ſtanding up, the Prieſt ſhall ſay,*

Glory be to the Father, and to the Son: and to the holy Ghoſt;

Anſw. As it was in the beginning, is now, and ever ſhall be: world without end. Amen.

Prieſt. Praiſe ye the Lord.

Anſwer. The Lords name be praiſed.

¶ *Then ſhall be ſaid or ſung this Pſalm following: Except on* Eaſter-day; *upon which another Anthem is appointed: and on the Nineteenth day of every Month it is not to be read here, but in the ordinary courſe of the Pſalms.*

Venite, exultemus Domino. Pſal. 95.

O Come, let us ſing unto the Lord: let us heartily rejoyce in the ſtrength of our ſalvation.

Let us come before his preſence with thankſgiving: and ſhew our ſelves glad in him with pſalms.

For the Lord is a great God: and a great King above all gods.

In his hand are all the corners of the earth: and the ſtrength of the hills is his alſo.

The ſea is his, and he made it: and his hands prepared the dry land.

O come let us worſhip, and fall down: and kneel before the Lord our Maker.

For he is the Lord our God: and we are the people of his paſture, and the ſheep of his hand.

To day if ye will hear his voice, harden not your hearts: as in the provocation, and as in the day of temptation in the wilderneſs;

When your fathers tempted me: proved me, and ſaw my works.

Fourty years long was I grieved with this generation, and ſaid: It is a people that do err in their hearts, for they have not known my ways.

Unto whom I ſware in my wrath: that they ſhould not enter into my reſt.

Glory be to the Father, and to the Son: and to the holy Ghoſt;

As it was in the beginning, is now, and ever ſhall be: world without end. Amen.

¶ *Then ſhall follow the Pſalms in order as they are appointed. And at the end of every Pſalm throughout the year, and likewiſe at the end of* Benedicite, Benedictus, Magnificat, *and* Nunc dimittis, *ſhall be repeated,*

Glory be to the Father, and to the Son: and to the Holy Ghoſt;

Anſwer. As it was in the beginning, is now, and ever ſhall be: world without end. Amen.

¶ *Then ſhall be read diſtinctly with an audible voice the firſt Leſſon, taken out of the Old Teſtament, as is appointed in the Kalendar (except there be proper Leſſons aſſigned for that day:) He that readeth ſo ſtanding, and turning himſelf, as he may beſt be heard of all ſuch as are preſent. And after that ſhall be ſaid or ſung in* English, *the Hymn called,* Te Deum laudamus, *daily throughout the year.*

¶ *Note, that before every Leſſon, the Miniſter ſhall ſay,* Here beginneth ſuch a Chapter, or Verſe of ſuch a Chapter of ſuch a Book: *And after every Leſſon,* Here endeth the firſt or the ſecond Leſſon.

Te Deum laudamus.

WE praiſe thee, O God: we acknowledge thee to be the Lord.

All the earth doth worſhip thee: the Father everlaſting.

To thee all angels cry aloud: the heavens, and all the powers therein.

To thee Cherubin, and Seraphin: continually do cry,

Holy, holy, holy: Lord God of Sabaoth.

Heaven and earth are full of the Majeſty: of thy glory.

The glorious company of the Apoſtles: praiſe thee.

The goodly fellowſhip of the Prophets: praiſe thee.

The noble army of Martyrs: praiſe thee.

The holy church throughout all the world: doth acknowledge thee;

The Father: of an infinite Majeſty;

Thine honourable, true: and only Son;

Alſo the holy Ghoſt: the Comforter.

Thou art the King of glory: O Chriſt.

Thou art the everlaſting Son: of the Father.

When thou tookeſt upon thee to deliver man: thou didſt not abhor the Virgins womb.

When thou hadſt overcome the ſharpneſs of death: thou didſt open the kingdom of heaven to all believers.

Thou ſitteſt at the right hand of God: in the glory of the Father.

We believe that thou ſhalt come: to be our Judge.

We therefore pray thee, help thy ſervants: whom thou haſt redeemed with thy precious blood.

Make them to be numbred with thy ſaints: in glory everlaſting.

O Lord, ſave thy people: and bleſs thine heritage.

Govern them: and lift them up for ever.

Day by day: we magnifie thee;

And we worſhip thy Name: ever world without end.

Vouchſafe, O Lord: to keep us this day without ſin.

O Lord, have mercy upon us: have mercy upon us.

O Lord, let thy mercy lighten upon us: as our truſt is in thee.

O Lord, in thee have I truſted: let me never be confounded.

¶ *Or this Canticle,* Benedicite, omnia opera Domini.

O All ye works of the Lord, bleſs ye the Lord: praiſe him, and magnifie him for ever.

O ye angels of the Lord, bleſs ye the Lord: praiſe him, and magnifie him for ever.

O ye heavens, bleſs ye the Lord: praiſe him, and magnifie him for ever.

O ye waters that be above the firmament, bleſs ye the Lord: praiſe him, and magnifie him for ever.

O all ye powers of the Lord, bleſs ye the Lord: praiſe him, and magnifie him for ever.

O ye ſun and moon, bleſs ye the Lord: praiſe him, and magnifie him for ever.

O ye ſtars of heaven, bleſs ye the Lord: praiſe him, and magnifie him for ever.

O ye ſhowers and dew, bleſs ye the Lord: praiſe him, and magnifie him for ever.

O ye winds of God, bleſs ye the Lord: praiſe him, and magnifie him for ever.

O ye fire and heat, bleſs ye the Lord: praiſe him, and magnifie him for ever.

O ye winter and ſummer, bleſs ye the Lord: praiſe him, and magnifie him for ever.

O ye dews and froſts, bleſs ye the Lord: praiſe him, and magnifie him for ever.

O ye froſt and cold, bleſs ye the Lord: praiſe him, and magnifie him for ever.

O ye ice and ſnow, bleſs ye the Lord: praiſe him, and magnifie him for ever.

O ye nights and days, bleſs ye the Lord: praiſe him, and magnifie him for ever.

O ye light and darkneſs, bleſs ye the Lord: praiſe him, and magnifie him for ever.

O ye lightnings and clouds, bleſs ye the Lord: praiſe him, and magnifie him for ever.

O let the earth bleſs the Lord: yea, let it praiſe him, and magnifie him for ever.

O ye mountains and hills, bleſs ye the Lord: praiſe him, and magnifie him for ever.

O all ye green things upon the earth, bleſs ye the Lord: praiſe him, and magnifie him for ever.

O ye wells, bleſs ye the Lord: praiſe him, and magnifie him for ever.

O ye ſeas and floods, bleſs ye the Lord: praiſe him, and magnifie him for ever.

O ye whales, and all that move in the waters, bleſs ye the Lord: praiſe him, and magnifie him for ever.

O all ye fowls of the air, bleſs ye the Lord: praiſe him, and magnifie him for ever.

O all ye beaſts and cattel, bleſs ye the Lord: praiſe him, and magnifie him for ever.

O ye children of men, bleſs ye the Lord: praiſe him, and magnifie him for ever.

O let Iſrael bleſs the Lord: praiſe him, and magnifie him for ever.

O ye prieſts of the Lord, bleſs ye the Lord: praiſe him, and magnifie him for ever.

O ye ſervants of the Lord, bleſs ye the Lord: praiſe him, and magnifie him for ever.

O ye ſpirits and ſouls of the righteous, bleſs ye the Lord: praiſe him, and magnifie him for ever.

O ye holy and humble men of heart, bleſs ye the Lord: praiſe him, and magnifie him for ever.

O Ananias, Azarias, and Miſael, bleſs ye the Lord: praiſe him, and magnifie him for ever.

Glory be to the Father, and to the Son: and to the Holy Ghoſt;

As it was in the beginning, is now, and ever ſhall be: world without end. Amen.

¶ *Then ſhall be read in like manner the ſecond Leſſon, taken out of the New Teſtament. And after that the Hymn following; except when that ſhall happen to be read in the Chapter for the day, or for the Goſpel on* S. John Baptiſts *day.*

Benedictus. S. Luke 1. 68.

BLeſſed be the Lord God of Iſrael: for he hath viſited and redeemed his people;

And hath raiſed up a mighty ſalvation for us: in the houſe of his ſervant David;

As he ſpake by the mouth of his holy prophets: which have been ſince the world began;

That we ſhould be ſaved from our enemies: and from the hands of all that hate us;

To perform the mercy promiſed to our forefathers: and to remember his holy covenant;

To perform the oath which he ſware to our forefather Abraham: that he would give us;

That we being delivered out of the hand of our enemies: might ſerve him without fear;

In holineſs and righteouſneſs before him: all the days of our life.

And thou Child, ſhalt be called the Prophet of the Higheſt:

Higheſt: for thou ſhalt go before the face of the Lord to prepare his ways;

To give knowledge of ſalvation unto his people: for the remiſſion of their ſins,

Through the tender mercy of our God: whereby the Day-ſpring from on high hath viſited us;

To give light to them that ſit in darkneſs, and in the ſhadow of death: and to guide our feet into the way of peace.

Glory be to the Father, and to the Son: and to the Holy Ghoſt;

As it was in the beginning, is now, and ever ſhall be: world without end. Amen.

¶ *Or this Pſalm,* Jubilate Deo. *Pſal.* C.

O Be joyful in the Lord, all ye lands: ſerve the Lord with gladneſs, and come before his preſence with a ſong.

Be ye ſure that the Lord he is God: it is he that hath made us, and not we ourſelves, we are his people, and the ſheep of his paſture.

O go your way into his gates with thankſgiving, and into his courts with praiſe: be thankful unto him, and ſpeak good of his name.

For the Lord is gracious, his mercy is everlaſting: and his truth endureth from generation to generation.

Glory be to the Father, and to the Son: and to the Holy Ghoſt;

As it was in the beginning, is now, and ever ſhall be: world without end. Amen.

¶ *Then ſhall be ſung or ſaid the Apoſtles Creed by the Miniſter and the People, ſtanding. Except only ſuch days, as the Creed of S.* Athanaſius, *is appointed to be read.*

I Believe in God the Father Almighty, Maker of heaven and earth:

And in Jeſus Chriſt his only Son our Lord, Who was conceived by the holy Ghoſt, Born of the Virgin Mary, Suffered under Pontius Pilate, Was crucified, dead and buried, He deſcended into hell; The third day he roſe again from the dead, He aſcended into heaven, And ſitteth on the right hand of God the Father Almighty; From thence he ſhall come to judge the quick and the dead.

I believe in the Holy Ghoſt; The holy Catholick Church; The Communion of Saints; The forgiveneſs of ſins; The reſurrection of the body, And the life everlaſting. Amen.

¶ *And after that, theſe Prayers following, all devoutly kneeling, the Miniſter firſt pronouncing with a loud voice,*

The Lord be with you.

Anſwer. And with thy Spirit.

Miniſter. ¶ Let us pray.

Lord, have mercy upon us.

Chriſt, have mercy upon us.

Lord, have mercy upon us.

¶ *Then the Miniſter, Clerks and People ſhall ſay the Lords Prayer with a loud voice.*

OUr Father, which art in heaven; Hallowed be thy Name. Thy kingdom come. Thy will be done in earth, As it is in heaven. Give us this day our daily bread. And forgive us our treſpaſſes, As we forgive them that treſpaſs againſt us. And lead us not into temptation; But deliver us from evil. Amen.

¶ *Then the Prieſt ſtanding up ſhall ſay,*

O Lord, ſhew thy mercy upon us.

Anſwer. And grant us thy ſalvation.

Prieſt. O Lord, ſave the King.

Anſwer. And mercifully hear us when we call upon thee.

Prieſt. Endue thy Miniſters with righteouſneſs.

Anſwer. And make thy choſen people joyful.

Prieſt. O Lord, ſave thy people.

Anſwer. And bleſs thine inheritance.

Prieſt. Give peace in our time, O Lord.

Anſwer. Becauſe there is none other that fighteth for us, but only thou, O God.

Prieſt. O God, make clean our hearts within us.

Anſwer. And take not thy holy Spirit from us.

¶ *Then ſhall follow three Collects; The firſt of the day, which ſhall be the ſame that is appointed at the Communion; The ſecond for Peace; The third for Grace to live well. And the two laſt Collects ſhall never alter, but daily be ſaid at Morning Prayer throughout all the year, as followeth; all kneeling.*

¶ *The ſecond Collect for Peace.*

O God, who art the author of peace and lover of concord, in knowledge of whom ſtandeth our eternal life, whoſe ſervice is perfect freedom; Defend us thy humble ſervants in all aſſaults of our enemies, that we ſurely truſting in thy defence, may not fear the power of any adverſaries, through the might of Jeſus Chriſt our Lord. *Amen.*

¶ *The third Collect for Grace.*

O Lord our heavenly Father, Almighty and everlaſting God, who haſt ſafely brought us to the beginning of this day; defend us in the ſame with thy mighty power, and grant that this day we fall into no ſin, neither run into any kind of danger; but that all our doings may be ordered by thy governance, to do always that is righteous in thy ſight, through Jeſus Chriſt our Lord. *Amen.*

¶ *In Quires and places where they ſing, here followeth the Anthem.*

¶ *Then theſe five Prayers following are to be read here except when the Litany is read; and then only the two laſt are be read, as they are there placed.*

A Prayer for the Kings Majeſty.

O Lord our heavenly Father, high and mighty, King of kings, Lord of lords, the only Ruler of princes, who doſt from thy throne behold all the dwellers upon earth; Moſt heartily we beſeech thee with thy favour to behold our moſt gracious Sovereign Lord King *WILLIAM*, and ſo repleniſh him with the grace of thy holy Spirit, that he may alway incline to thy will, and walk in thy way: Endue him plenteouſly with heavenly gifts, grant him in health and wealth long to live, ſtrengthen him that he may vanquiſh and overcome all his enemies; and finally after this life, he may attain everlaſting joy and felicity, through Jeſus Chriſt our Lord. *Amen.*

¶ *A Prayer for the Royal Family.*

ALmighty God, the fountain of all goodneſs, we humbly beſeech thee to bleſs *KATHERINE* the Queen Dowager, Her Royal Highneſs the Princeſs *ANNE* of *DENMARK*, and all the Royal Family: Endue them with thy holy Spirit; enrich them with thy heavenly grace; proſper them with all happineſs; and bring them to thine everlaſting kingdom, through Jeſus Chriſt our Lord. *Amen.*

¶ *A Prayer for the Clergy, and People.*

ALmighty and everlaſting God, who alone workeſt great marvels; Send down upon our Biſhops and Curates, and all congregations committed to their charge, the healthful Spirit of thy grace; and that they may truly pleaſe thee, pour upon them the continual dew of thy bleſſing. Grant this, O Lord, for the honour of our Advocate and Mediatour, Jeſus Chriſt. *Amen.*

¶ *A Prayer of S.* Chryſoſtom.

ALmighty God, who haſt given us grace at this time with one accord to make our common ſupplications unto thee, and doſt promiſe, that when two or three are gathered together in thy Name, thou wilt grant their requeſts; Fulfil now, O Lord, the deſires and petitions of thy ſervants, as may be moſt expedient for them; granting us in this world knowledge of thy truth, and in the world to come life everlaſting. *Amen.*

2 *Cor.* 13. 14.

THe grace of our Lord Jeſus Chriſt, and the love of God, and the fellowſhip of the holy Ghoſt, be with us all evermore. *Amen.*

¶ *Here endeth the Order of Morning Prayer throughout the year.*

The ORDER for
EVENING PRAYER,
Daily throughout the Year.

¶ *At the beginning of Evening Prayer, the Minister shall read with a loud voice some one or more of these Sentences of the Scriptures that follow. And then he shall say that which is written after the said Sentences.*

WHen the wicked man turneth away from his wickedneſs that he hath committed, and doeth that which is lawful and right, he ſhall ſave his ſoul alive. *Ezek.* 18. 27.

I acknowledge my tranſgreſſions, and my ſin is ever before me. *Pſal.* 51. 3.

Hide thy face from my ſins, and blot out all mine iniquities. *Pſal.* 51. 9.

The ſacrifices of God are a broken ſpirit: a broken and a contrite heart, O God, thou wilt not deſpiſe. *Pſal.* 51. 17.

Rent your heart, and not your garments, and turn unto the Lord your God: for he is gracious and merciful, ſlow to anger, and of great kindneſs, and repenteth him of the evil. *Joel.* 2. 13.

To the Lord our God belong mercies and forgiveneſſes, though we have rebelled againſt him: neither have we obeyed the voice of the Lord our God, to walk in his laws which he ſet before us. *Dan.* 9. 9, 10.

O Lord correct me, but with judgment; not in thine anger, leſt thou bring me to nothing. *Jer.* 10. 24.

Repent ye; for the kingdom of heaven is at hand. S. *Matth.* 3. 2.

I will ariſe and go to my father, and will ſay unto him, Father, I have ſinned againſt heaven, and before thee, and am no more worthy to be called thy ſon. S. *Luke* 15. 18, 19.

Enter not into judgment with thy ſervant, O Lord; for in thy ſight ſhall no man living be juſtified. *Pſal.* 143. 2.

If we ſay that we have no ſin, we deceive our ſelves, and the truth is not in us. But if we confeſs our ſins, he is faithful and juſt to forgive us our ſins, and to cleanſe us from all unrighteouſneſs. 1 S. *John.* 1. 8, 9.

DEarly beloved brethren, the ſcripture moveth us in ſundry places to acknowledge and confeſs our manifold ſins and wickedneſs, and that we ſhould not diſſemble nor cloke them before the face of Almighty God our heavenly Father, but confeſs them with an humble, lowly, penitent and obedient heart, to the end that we may obtain forgiveneſs of the ſame by his infinite goodneſs and mercy. And although we ought at all times humbly to acknowledge our ſins before God, yet ought we moſt chiefly ſo to do, when we aſſemble and meet together, to render thanks for the great benefits that we have received at his hands, to ſet forth his moſt worthy praiſe, to hear his moſt holy word, and to aſk thoſe things which are requiſite and neceſſary, as well for the body as the ſoul. Wherefore I pray and beſeech you, as many as are here preſent to accompany me with a pure heart and humble voice unto the throne of the heavenly grace, ſaying after me.

¶ *A general Confeſſion to be ſaid of the whole Congregation, after the Miniſter, all kneeling.*

ALmighty and moſt merciful Father; We have erred and ſtrayed from thy ways like loſt ſheep. We have followed too much the devices and deſires of our own hearts. We have offended againſt thy holy laws. We have left undone thoſe things which we ought to have done; And we have done thoſe things which we ought not to have done; and there is no health in us. But thou, O Lord, have mercy upon us, miſerable offenders. Spare thou them, O God, which confeſs their faults. Reſtore thou them that are penitent; According to thy promiſes declared unto mankind in Chriſt Jeſu our Lord. And grant, O moſt merciful Father for his ſake; That we may hereafter live a godly, righteous, and ſober life, To the glory of thy holy Name. Amen.

¶ *The Abſolution or Remiſſion of ſins, to be pronounced by the Prieſt alone ſtanding; the People ſtill kneeling.*

ALmighty God, the Father of our Lord Jeſus Chriſt, who deſireth not the death of a ſinner, but rather that he may turn from his wickedneſs, and live; and hath given power and commandment to his Miniſters to declare and pronounce to his people being penitent, the abſolution and Remiſſion of their ſins: He pardoneth and abſolveth all them that truly repent, and unfeignedly believe his holy goſpel. Wherefore let us beſeech him to grant us true repentance, and his holy Spirit, that thoſe things may pleaſe him which we do at this preſent, and that the reſt of our life hereafter may be pure and holy, ſo that at the laſt we may come to his eternal joy, through Jeſus Chriſt our Lord. *Amen.*

¶ *Then the Miniſter ſhall kneel and ſay the Lords Prayer; the People alſo kneeling, and repeating it with him.*

OUr Father, which art in heaven; Hallowed be thy Name. Thy kingdom come. Thy will be done in earth, As it is in heaven. Give us this day our daily bread. And forgive us our treſpaſſes, As we forgive them that treſpaſs againſt us. And lead us not into temptation; But deliver us from evil: For thine is the kingdom, And the power, And the glory, For ever and ever. Amen.

¶ *Then likewiſe he ſhall ſay,*

O Lord, open thou our lips.

Anſw. And our mouth ſhall ſhew forth thy praiſe.

Prieſt. O God, make ſpeed to ſave us.

Anſw. O Lord, make haſte to help us.

¶ *Here all ſtanding up, the Prieſt ſhall ſay,*

Glory be to the Father, and to the Son: and to the holy Ghoſt;

Anſw. As it was in the beginning, is now, and ever ſhall be: world without end. Amen.

Prieſt. Praiſe ye the Lord.

Anſwer. The Lords name be praiſed.

¶ *Then ſhall be ſaid or ſung the Pſalms in order as they are appointed. Then a Leſſon of the Old Teſtament, as is appointed: And after that,* Magnificat *(or the Song of the bleſſed Virgin, Mary) in Engliſh, as followeth.*

Magnificat. S. Luke 1. 46.

MY ſoul doth magnifie the Lord: and my ſpirit hath rejoyced in God my Saviour.

For he hath regarded: the lowlineſs of his handmaiden.

For behold, from henceforth: all generations ſhall call me bleſſed.

For he that is mighty hath magnified me: and holy is his Name.

And his mercy is on them that fear him: throughout all generations.

He hath ſhewed ſtrength with his arm: he hath ſcattered the proud in the imagination of their hearts.

He hath put down the mighty from their ſeat: and hath exalted the humble and meek.

He hath filled the hungry with good things: and the rich he hath ſent empty away.

He

He remembring his mercy, hath holpen his ſervant Iſrael: as he promiſed to our forefathers, Abraham and his ſeed for ever.

Glory be to the Father, and to the Son: and to the Holy Ghoſt;

As it was in the beginning, is now, and ever ſhall be: world without end. Amen.

¶ *Or elſe this Pſalm; Except it be on the Nineteenth day of the month, when it is read in the ordinary courſe of the Pſalms.*

Cantate Domino. Pſal. 98.

O Sing unto the Lord a new ſong: for he hath done marvellous things.

With his own right hand, and with his holy arm: hath he gotten himſelf the victory.

The Lord declared his ſalvation: his righteouſneſs hath he openly ſhewed in the ſight of the heathen.

He hath remembred his mercy and truth toward the houſe of Iſrael: and all the ends of the world have ſeen the ſalvation of our God.

Shew your ſelves joyful unto the Lord, all ye lands: ſing, rejoyce and give thanks.

Praiſe the Lord upon the harp: ſing to the harp with a pſalm of thankſgiving.

With trumpets alſo and ſhawms; O ſhew your ſelves joyful before the Lord the King.

Let the ſea make a noiſe, and all that therein is: the round world, and they that dwell therein.

Let the floods clap their hands, and let the hills be joyful together before the Lord: for he cometh to judge the earth.

With righteouſneſs ſhall he judge the world: and the people with equity.

Glory be to the Father, and to the Son: and to the Holy Ghoſt;

As it was in the beginning, is now, and ever ſhall be: world without end. Amen.

¶ *Then a Leſſon of the New Teſtament, as it is appointed: And after that,* Nunc dimittis, *(or the ſong of* Simeon*) in Engliſh, as followeth.*

Nunc dimittis. S. Luke 2. 29.

LOrd, now letteſt thou thy ſervant depart in peace: according to thy word.

For mine eyes have ſeen: thy ſalvation,

Which thou haſt prepared: before the face of all people;

To be a light to lighten the Gentiles: and to be the glory of thy people Iſrael.

Glory be to the Father, and to the Son: and to the Holy Ghoſt;

As it was in the beginning, is now, and ever ſhall be: world without end. Amen.

¶ *Or elſe this Pſalm; Except it be on the Twelfth day of the Month.*

Deus miſereatur. Pſal. 67.

GOd be merciful unto us, and bleſs us: and ſhew us the light of his countenance, and be merciful unto us.

That thy way may be known upon earth: thy ſaving health among all nations.

Let the people praiſe thee, O God: yea, let all the people praiſe thee.

O let the nations rejoyce and be glad: for thou ſhalt judge the folk righteouſly, and govern the nations upon earth.

Let the people praiſe thee, O God: let all the people praiſe thee.

Then ſhall the earth bring forth her increaſe: and God, even our own God ſhall give us his bleſſing.

God ſhall bleſs us: and all the ends of the world ſhall fear him.

Glory be to the Father, and to the Son: and to the Holy Ghoſt;

As it was in the beginning, is now, and ever ſhall be: world without end. Amen.

¶ *Then ſhall be ſaid or ſung the Apoſtles Creed by the Miniſter and the People, ſtanding.*

I Believe in God the Father Almighty, Maker of heaven and earth:

And in Jeſus Chriſt his only Son our Lord, Who was conceived by the holy Ghoſt, Born of the Virgin Mary, Suffered under Pontius Pilate, Was crucified, dead and buried, He deſcended into hell; The third day he roſe again from the dead, He aſcended into heaven, And ſitteth on the right hand of God the Father Almighty; From thence he ſhall come to judge the quick and the dead.

I believe in the holy Ghoſt; The holy Catholick Church; The Communion of Saints; The forgiveneſs of ſins; The reſurrection of the body, And the life everlaſting. Ament.

¶ *And after that, theſe Prayers following, all devoutly kneeling, the Miniſter firſt pronouncing with a loud voice,*

The Lord be with you.

Anſwer. And with thy Spirit.

¶ *Miniſter.* Let us pray.

Lord, have mercy upon us.

Chriſt, have mercy upon us.

Lord, have mercy upon us.

¶ *Then the Miniſter, Clerks and People ſhall ſay the Lords Prayer with a loud voice.*

OUr Father, which art in heaven; Hallowed be thy Name. Thy kingdom come. Thy will be done in earth, As it is in heaven. Give us this day our daily bread. And forgive us our treſpaſſes, As we forgive them that treſpaſs againſt us. And lead us not into temptation; But deliver us from evil. Amen.

¶ *Then the Prieſt ſtanding up, ſhall ſay,*

O Lord, ſhew thy mercy upon us.

Anſwer. And grant us thy ſalvation.

Prieſt. O Lord, ſave the King.

Anſwer. And mercifully hear us when we call upon thee.

Prieſt. Endue thy Miniſters with righteouſneſs.

Anſwer. And make thy choſen people joyful.

Prieſt. O Lord, ſave thy people.

Anſwer. And bleſs thine inheritance.

Prieſt. Give peace in our time, O Lord.

Anſwer. Becauſe there is none other that fighteth for us, but only thou, O God.

Prieſt. O God, make clean our hearts within us.

Anſwer. And take not thy holy Spirit from us.

¶ *Then ſhall follow three Collects; The firſt of the day; The ſecond for peace; The third for aid againſt all perils, as hereafter followeth: Which two laſt Collects ſhall be daily ſaid at Evening Prayer without alteration.*

¶ *The ſecond Collect at Evening Prayer.*

O God, from whom all holy deſires, all good counſels, and all juſt works do proceed; Give unto thy ſervants that peace which the world cannot give, that both our hearts may be ſet to obey thy commandments, and alſo that by thee we being defended from the fear of our enemies, may paſs our time in reſt and quietneſs through the merits of Jeſus Chriſt our Saviour. *Amen.*

¶ *The third Collect for aid againſt all perils.*

LIghten our darkneſs, we beſeech thee, O Lord, and by thy great mercy defend us from all perils and dangers of this night, for the love of thy only Son our Saviour Jeſus Chriſt. *Amen.*

¶ *In Quires and places where they ſing, here followeth the Anthem.*

A Prayer for the Kings Majeſty.

O Lord our heavenly Father, high and mighty, King of kings, Lord of lords, the only Ruler of princes, who doſt from thy throne behold all the dwellers upon earth; Moſt heartily we beſeech thee with thy favour to behold our moſt gracious Sovereign Lord king *WILLIAM*, and ſo replenish him with the grace of thy holy Spirit, that he may alway incline to thy will, and walk in thy way: Endue him plenteouſly with heavenly gifts, grant him in health and wealth long to live, ſtrengthen him that he may vanquiſh and overcome all his enemies; and finally after this life, he may attain everlaſting joy and felicity, through Jeſus Chriſt our Lord. *Amen.*

¶ *A Prayer for the Royal Family.*

ALmighty God, the fountain of all goodneſs, we humbly beſeech thee to bleſs *KATHERINE* the

the Queen Dowager, Her Royal Highness the Princess ANNE of DENMARK, and all the Royal Family: Endue them with thy holy Spirit; enrich them with thy heavenly grace; prosper them with all happiness; and bring them to thine everlasting kingdom, through Jesus Christ our Lord. *Amen.*

¶ *A Prayer for the Clergy and People.*

ALmighty and everlasting God, who alone workest great marvels, Send down upon our Bishops and Curates, and all congregations committed to their charge, the healthful Spirit of thy grace; and that they may truly please thee, pour upon them the continual dew of thy blessing. Grant this, O Lord, for the honour of our Advocate and Mediatour, Jesus Christ. *Amen.*

¶ *A Prayer of S.* Chrysostom.

ALmighty God, who hast given us grace at this time with one accord to make our common supplications unto thee, and dost promise, that when two or three are gathered together in thy Name, thou wilt grant their requests; Fulfil now, O Lord, the desires and petitions of thy servants, as may be most expedient for them; granting us in this world knowledge of thy truth, and in the world to come life everlasting. *Amen.*

2 *Cor.* 13. 14.

THe grace of our Lord Jesus Christ, and the love of God, and the fellowship of the holy Ghost, be with us all evermore. *Amen.*

¶ *Here endeth the Order of Evening Prayer throughout the year*

¶ *Upon these Feasts*; Christmas-day, *the* Epiphany, *Saint* Matthias, Easter-day, Ascension-day, Whitsunday, *Saint* John Baptist, *Saint* James, *Saint* Bartholomew, *Saint* Matthew, *Saint* Simon *and Saint* Jude, *Saint* Andrew, *and upon* Trinity-Sunday, *shall be sung or said at Morning Prayer, instead of the Apostles Creed, this Confession of our Christian Faith, commonly called the Creed of Saint* Athanasius, *by the Minister and People standing.*

Quicunque vult.

WHosoever will be saved: before all things it is necessary that he hold the Catholick Faith.

Which Faith, except every one do keep whole and undefiled: without doubt he shall perish everlastingly.

And the Catholick Faith is this: That we worship one God in Trinity, and Trinity in Unity;

Neither confounding the persons: nor dividing the substance.

For there is one person of the Father, another of the Son: and another of the holy Ghost.

But the Godhead of the Father, of the Son, and of the holy Ghost is all one: the Glory equal, the Majesty co-eternal.

Such as the Father is, such is the Son: and such is the Holy Ghost.

The Father uncreate, the Son uncreate: and the Holy Ghost uncreate.

The Father incomprehensible, the Son incomprehensible: and the Holy Ghost incomprehensible.

The Father eternal, the Son eternal: and the Holy Ghost eternal.

And yet they are not three eternals: but one eternal.

As also there are not three incomprehensibles, nor three uncreated; but one uncreated: and one incomprehensible.

So likewise the Father is Almighty, the Son Almighty: and the Holy Ghost Almighty.

And yet they are not three Almighties: but one Almighty.

So the Father is God, the Son is God: and the Holy Ghost is God.

And yet they are not three Gods: but one God.

So likewise the Father is Lord, the Son Lord: and the Holy Ghost Lord;

And yet not three Lords: but one Lord.

For like as we are compelled by the Christian verity: to acknowledge every person by himself to be God and Lord;

So are we forbidden by the Catholick Religion: to say, There be three Gods, or three Lords.

The Father is made of none: neither created, nor begotten.

The Son is of the Father alone: not made, nor created, but begotten.

The Holy Ghost is of the Father, and of the Son: neither made, nor created, nor begotten, but proceeding.

So there is one Father, not three Fathers; one Son, not three Sons: one Holy Ghost, not three Holy Ghosts.

And in this Trinity none is afore, or after other: none is greater, or less then another;

But the whole three persons are co-eternal together: and co-equal.

So that in all things, as is aforesaid: the Unity in Trinity, and the Trinity in Unity is to be worshipped.

He therefore that will be saved: must thus think of the Trinity.

Furthermore, it is necessary to everlasting salvation: that he also believe rightly the incarnation of our Lord Jesus Christ.

For the right faith is, that we believe and confess: that our Lord Jesus Christ, the Son of God, is God and Man;

God of the substance of the Father, begotten before the worlds: and Man of the substance of his mother, born in the world;

Perfect God, and perfect Man: of a reasonable soul and human flesh subsisting;

Equal to the Father, as touching his Godhead: and inferiour to the Father, as touching his Manhood.

Who although he be God, and Man: yet he is not two, but one Christ;

One; not by conversion of the Godhead into flesh: but by taking of the Manhood into God;

One altogether; not by confusion of substance: but by Unity of person.

For as the reasonable soul and flesh is one man: so God and Man is one Christ.

Who suffered for our salvation: descended into hell, rose again the third day from the dead.

He ascended into heaven, he sitteth on the right hand of the Father, God Almighty: from whence he shall come to judge the quick and the dead.

At whose coming all men shall rise again with their bodies: and shall give account for their own works.

And they that have done good, shall go into life everlasting: and they that have done evil, into everlasting fire.

This is the Catholick Faith: which except a man believe faithfully, he cannot be saved.

Glory be to the Father, and to the Son: and to the Holy Ghost;

As it was in the beginning, is now, and ever shall be: world without end. Amen.

¶ *Here followeth the Litany or General Supplication, to be sung or said after Morning Prayer, upon Sundays, Wednesday, and Fridays, and at other times, when it shall be commanded by the Ordinary.*

O God the Father of heaven: have mercy upon us miserable sinners.

O God the Father of heaven: have mercy upon us miserable sinners.

O God the Son, Redeemer of the world: have mercy upon us miserable sinners.

O God the Son, Redeemer of the world: have mercy upon us miserable sinners.

O God the Holy Ghost, proceeding from the Father and the Son: have mercy upon us miserable sinners.

O God the Holy Ghost, proceeding from the Father and the Son: have mercy upon us miserable sinners.

O holy, blessed, and glorious Trinity, three persons and one God: have mercy upon us miserable sinners.

O holy, blessed, and glorious Trinity, three persons and one God: have mercy upon us miserable sinners.

Re-

Remember not, Lord, our offences, nor the offences of our fore-fathers, neither take thou vengeance of our ſins: ſpare us, good Lord, ſpare thy people whom thou haſt redeemed with thy moſt precious blood, and be not angry with us for ever,

Spare us, good Lord.

From all evil and miſchief, from ſin, from the crafts and aſſaults of the devil, from thy wrath, and from everlaſting damnation,

Good Lord, deliver us.

From all blindneſs of heart; from pride, vain-glory, and hypocriſie; from envy, hatred, and malice, and all uncharitableneſs,

Good Lord, deliver us.

From fornication, and all other deadly ſin; and from all the deceits of the world, the fleſh, and the devil,

Good Lord, deliver us.

From lightning and tempeſt; from plague, peſtilence, and famine; from battel, and murder, and from ſudden death,

Good Lord, deliver us.

From all ſedition, privy conſpiracy and rebellion; from all falſe doctrine, hereſie and ſchiſm; from hardneſs of heart, and contempt of thy word and commandment,

Good Lord, deliver us.

By the myſtery of thy holy Incarnation; by thy holy Nativity and Circumciſion; by thy Baptiſm, Faſting, and Temptation,

Good Lord, deliver us.

By thine agony and bloody Sweat; by thy Croſs and Paſſion; by thy precious death and burial; by thy glorious reſurrection and aſcenſion; and by the coming of the Holy Ghoſt,

Good Lord, deliver us.

In all time of our tribulation; in all time of our wealth; in the hour of death, and in the day of judgment,

Good Lord, deliver us.

We ſinners do beſeech thee to hear us, O Lord God, and that it may pleaſe thee to rule and govern thy holy Church univerſal in the right way;

We beſeech thee to hear us, good Lord.

That it may pleaſe thee to keep and ſtrengthen in the true worſhipping of thee, in righteouſneſs and holineſs of life, thy ſervant *WILLIAM*, our moſt gracious king and governour;

We beſeech thee to hear us, good Lord.

That it may pleaſe thee to rule his heart in thy faith, fear, and love, and that he may evermore have affiance in thee, and ever ſeek thy honour and glory;

We beſeech thee to hear us, good Lord.

That it may pleaſe thee to be his defender and keeper, giving him the victory over all his enemies;

We beſeech thee to hear us, good Lord.

That it may pleaſe thee to bleſs and preſerve *CATHERINE* the Queen Dowager, Her Royal Highneſs the Princeſs *ANNE* of *Denmark*, and all the Royal Family;

We beſeech thee to hear us, good Lord.

That it may pleaſe thee to illuminate all Biſhops, Prieſts and Deacons, with true knowledge and underſtanding of thy Word, and that both by their preaching and living they may ſet it forth, and ſhew it accordingly;

We beſeech thee to hear us, good Lord.

That it may pleaſe thee to endue the Lords of the Council, and all the Nobility, with grace, wiſdom and underſtanding;

We beſeech thee to hear us, good Lord.

That it may pleaſe thee to bleſs and keep the Magiſtrates, giving them grace to execute juſtice, and to maintain truth;

We beſeech thee to hear us, good Lord.

That it may pleaſe thee to bleſs and keep all thy people;

We beſeech thee to hear us, good Lord.

That it may pleaſe thee to give to all Nations, unity, peace, and concord;

We beſeech thee to hear us, good Lord.

That it may pleaſe thee to give us an heart to love and dread thee, and diligently to live after thy commandments;

We beſeech thee to hear us, good Lord.

That it may pleaſe thee to give to all thy people increaſe of grace, to hear meekly thy Word, and to receive it with pure affection, and to bring forth the fruits of the Spirit;

We beſeech thee to hear us, good Lord.

That it may pleaſe thee to bring into the way of truth all ſuch as have erred and are deceived;

We beſeech thee to hear us, good Lord.

That it may pleaſe thee to ſtrengthen ſuch as do ſtand, and to comfort and help the weak-hearted, and to raiſe up them that fall, and finally to beat down Satan under our feet;

We beſeech thee to hear us, good Lord.

That it may pleaſe thee to ſuccour, help, and comfort all that are in danger, neceſſity, and tribulation;

We beſeech thee to hear us, good Lord.

That it may pleaſe thee to preſerve all that travel by land or by water, all women labouring of child, all ſick perſons and young children, and to ſhew thy pity upon all priſoners and captives;

We beſeech thee to hear us, good Lord.

That it may pleaſe thee to defend and provide for the fatherleſs children and widows, and all that are deſolate and oppreſſed;

We beſeech thee to hear us, good Lord.

That it may pleaſe thee to have mercy upon all men;

We beſeech thee to hear us, good Lord.

That it may pleaſe thee to forgive our enemies, perſecutors, and ſlanderers, and to turn their hearts;

We beſeech thee to hear us, good Lord.

That it may pleaſe thee to give and preſerve to our uſe the kindly fruits of the earth, ſo as in due time we may enjoy them;

We beſeech thee to hear us, good Lord.

That it may pleaſe thee to give us true repentance, to forgive us all our ſins, negligences, and ignorances, and to endue us with the grace of thy holy Spirit, to amend our lives according to thy holy word;

We beſeech thee to hear us, good Lord.

Son of God: we beſeech thee to hear us.

Son of God: we beſeech thee to hear us.

O Lamb of God: that takeſt away the ſins of the world;

Grant us thy peace.

O Lamb of God: that takeſt away the ſins of the world;

Have mercy upon us.

O Chriſt, hear us.
O Chriſt, hear us.
Lord, have mercy upon us.
Lord, have mercy upon us.
Chriſt, have mercy upon us.
Chriſt, have mercy upon us.
Lord, have mercy upon us.
Lord, have mercy upon us.

¶ *Then ſhall the Prieſt, and the People with him, ſay the Lords Prayer.*

OUr Father, which art in heaven; Hallowed be thy Name. Thy kingdom come. Thy will be done in earth, as it is in heaven. Give us this day our daily bread. And forgive us our treſpaſſes, As we forgive them that treſpaſs againſt us. And lead us not into temptation; But deliver us from evil. Amen.

Prieſt. O Lord, deal not with us after our ſins.
Anſw. Neither reward us after our iniquities.

¶ Let us pray.

O God merciful Father, that deſpiſeſt not the ſighing of a contrite heart, nor the deſire of ſuch as be ſorrowful; Mercifully aſſiſt our prayers that we make before thee in all our troubles and adverſities, whenſoever they oppreſs us; and graciouſly hear us, that thoſe evils which the craft and ſubtilty of the devil or man work-

eth

eth against us, be brought to nought, and by the providence of thy goodness they may be dispersed, that we thy servants, being hurt by no persecutions, may evermore give thanks unto thee in thy holy Church, through Jesus Christ our Lord.

O Lord, arise, help us, and deliver us for thy Names sake.

O God, we have heard with our ears, and our Fathers have declared unto us the noble works that thou didst in their days, and in the old time before them.

O Lord, arise, help us, and deliver us for thine honour.

Glory be to the Father, and to the Son: and to the Holy Ghost;

Answ. As it was in the beginning, is now, and ever shall be: world without end. Amen.

From our enemies defend us, O Christ.

Graciously look upon our afflictions.

Pitifully behold the sorrows of our hearts.

Mercifully forgive the sins of thy people.

Favourably with mercy hear our prayers.

O Son of David, have mercy upon us.

Both now and ever vouchsafe to hear us, O Christ.

Graciously hear us, O Christ; graciously hear us, O Lord Christ.

Priest. O Lord, let thy mercy be shewed upon us,

Answ. As we do put our trust in thee.

Let us pray.

WE humbly beseech thee, O Father, mercifully to look upon our infirmities; and for the glory of thy Name, turn from us all those evils that we most righteously have deserved; and grant, that in all our troubles we may put our whole trust and confidence in thy mercy, and evermore serve thee in holiness and pureness of living, to thy honour and glory, through our only Mediator and Advocate, Jesus Christ our Lord. *Amen.*

¶ *A Prayer of Saint* Chrysostom.

ALmighty God, who hast given us grace at this time with one accord to make our common supplications unto thee, and dost promise, that when two or three are gathered together in thy Name, thou wilt grant their requests; Fulfil now, O Lord, the desires and petitions of thy servants, as may be most expedient for them; granting us in this world knowledge of thy truth, and in the world to come life everlasting. *Amen.*

2 *Cor.* 13. 14.

THe grace of our Lord Jesus Christ, and the love of God, and the fellowship of the Holy Ghost be with us all evermore. *Amen.*

Here endeth the Litany.

Prayers and Thanksgivings upon several Occasions, to be used before the two final Prayers of the Litany, or of Morning and Evening Prayer.

PRAYERS.

¶ *For Rain.*

O God heavenly Father, who by thy Son Jesus Christ hast promised to all them that seek thy kingdom and the righteousness thereof, all thing necessary to their bodily sustenance; Send us, we beseech thee, in this our necessity, such moderate rain and showres, that we may receive the fruits of the earth to our comfort, and to thy honour, through Jesus Christ our Lord. *Amen.*

¶ *For Fair Weather.*

O Almighty Lord God, who for the sin of man didst once drown all the world, except eight persons, and afterward of thy great mercy didst promise never to destroy it so again; We humbly beseech thee, that although we for our iniquities have worthily deserved a plague of rain and waters, yet upon our true repentance thou wilt send us such weather, as that we may receive the fruits of the earth in due season, and learn both by thy punishment to amend our lives, and for thy clemency to give thee praise and glory, through Jesus Christ our Lord. *Amen.*

¶ *In the time of Dearth and Famine.*

O God heavenly Father, whose gift it is, that the fair doth fall, the earth is fruitful, beasts increase, and fishes do multiply; Behold, we beseech thee, the afflictions of thy people, and grant that the scarcity and dearth (which we do now most justly suffer for our iniquity) may through thy goodness be mercifully turned into cheapness and plenty, for the love of Jesus Christ our Lord; to whom with thee and the Holy Ghost be all honour and glory, now and for ever. *Amen.*

¶ *Or this.*

O God mercifull Father, who in the time of Elisha the prophet didst suddenly in Samaria turn great scarcity and dearth into plenty and cheapness; Have mercy upon us, that we who are now for our sins punished with like adversity, may likewise find a seasonable relief: Increase the fruits of the earth by thy heavenly benediction; and grant that we, receiving thy bountiful liberality, may use the same to thy glory, the relief of those that are needy, and our own comfort, through Jesus Christ our Lord. *Amen.*

¶ *In the time of War and Tumults.*

O Almighty God, King of all kings, and Governour of all things, whose power no creature is able to resist, to whom it belongeth justly to punish sinners, and to be merciful to them that truly repent; Save and deliver us, we humbly beseech thee, from the hands of our enemies; abate their pride, asswage their malice, and confound their devices, that we, being armed with thy defence, may be preserved evermore from all perils, to glorifie thee, who art the only giver of all victory, through the merits of thy only Son Jesus Christ our Lord. *Amen.*

¶ *In the time of any common Plague or Sickness.*

O Almighty God, who in thy wrath didst send a plague upon thine own people in the wilderness for their obstinate rebellion against Moses and Aaron, and also in the time of King David didst slay with the plague of pestilence threescore and ten thousand, and yet remembring thy mercy didst save the rest; Have pity upon us miserable sinners, who now are visited with great sickness and mortality; that like as thou didst then accept of an atonement, and didst command the destroying Angel to cease from punishing; so it may now please thee to withdraw from us this plague and grievous sickness, through Jesus Christ our Lord. *Amen.*

¶ *In the Ember Weeks to be said every day, for those that are to be admitted into holy Orders.*

ALmighty God our heavenly Father, who hast purchased to thy self an universal Church, by the precious blood of thy dear Son; Mercifully look upon the same, and at this time so guide and govern the minds of thy servants the Bishops and Pastors of thy flock, that they may lay hands suddenly on no man, but faithfully and wisely make choice of fit persons to serve in the sacred ministry of thy Church. And to those which shall be ordained to any holy Function, give thy grace and heavenly benediction, that both by their life and doctrine they may set forth thy glory, and set forward the salvation of all men, through Jesus Christ our Lord. *Amen.*

¶ *Or this.*

ALmighty God, the giver of all good gifts, who of thy divine providence hast appointed divers orders in thy Church; give thy grace we humbly beseech thee, to all those who are to be called to any office and administration in the same; and so replenish them with the truth of thy doctrine, and endue them with innocency of life, that they may faithfully serve before thee, to the glory of thy great Name, and the benefit of thy holy Church, through Jesus Christ our Lord. *Amen.*

¶ *A Prayer for the High Court of Parliament, to be read during their Session.*

MOst gracious God, we humbly beseech thee, as for this kingdom in general, so especially for the High

High Court of Parliament under our moſt religious and gracious King at this time aſſembled: That thou wouldeſt be pleaſed to direct and proſper all their conſultations to the advancement of thy glory, the good of thy Church, the ſafety, honour, and welfare of our Sovereign, and his Kingdoms; that all things may be ſo ordered and ſettled by their endeavours upon the beſt and ſureſt foundations, that peace and happineſs, truth and juſtice, religion and piety may be eſtabliſhed among us for all generations. Theſe and all other neceſſaries for them, for us, and thy whole Church, we humbly beg in the name and mediation of Jeſus Chriſt our moſt bleſſed Lord and Saviour. *Amen.*

¶ *A Collect or Prayer for all Conditions of men, to be uſed at ſuch times when the Litany is not appointed to be ſaid.*

O God the Creator and Preſerver of all mankind, we humbly beſeech thee for all ſorts and conditions of men, that thou wouldeſt be pleaſed to make thy ways known unto them; thy ſaving health unto all nations. More eſpecially we pray for the good eſtate of the Catholick Church; that it may be ſo guided and governed by thy good Spirit, that all who profeſs and call themſelves Chriſtians, may be led into the way of truth, and hold the faith in unity of Spirit, in the bond of peace, and in righteouſneſs of life. Finally we commend to thy fatherly goodneſs all thoſe who are any ways afflicted, or diſtreſſed in mind, body or eſtate, [* *eſpecially thoſe for whom our prayers are deſired*] that it may pleaſe thee to comfort and relieve them according to their ſeveral neceſſities, giving them patience under their ſufferings, and a happy iſſue out of all their afflictions. And this we beg for Jeſus Chriſt his ſake. *Amen.*

* *This to be ſaid when any deſire the prayers of the Congregation.*

¶ *A Prayer that may be ſaid after any of the former.*

O God whoſe nature and property is ever to have mercy and to forgive; Receive our humble petitions; and though we be tied and bound with the chain of our ſins, yet let the pitifulneſs of thy great mercy looſe us, for the honour of Jeſus Chriſt our Mediator and Advocate. *Amen.*

THANKSGIVINGS.

¶ *A general Thankſgiving.*

ALmighty God, Father of all mercies, we thine unworthy ſervants do give thee moſt humble and hearty thanks for all thy goodneſs and loving kindneſs to us and to all men. [* *Particularly to thoſe who deſire now to offer up their praiſes and thankſgivings for thy late mercies vouchſafed unto them.*] We bleſs thee for our creation, preſervation, and all the bleſſings of this life, but above all for thine ineſtimable love in the redemption of the world by our Lord Jeſus Chriſt; for the means of grace, and for the hope of glory. And we beſeech thee give us that due ſenſe of all thy mercies, that our hearts may be unfeignedly thankful, and that we may ſhew forth thy praiſe, not only with our lips, but in our lives, by giving up our ſelves to thy ſervice, and by walking before thee in holineſs and righteouſneſs all our days, through Jeſus Chriſt our Lord; to whom with thee and the holy Ghoſt be all honour and glory, world without end. *Amen.*

* *This to be ſaid when any that have been prayed for, deſire to return praiſe.*

¶ *For Rain.*

O God our heavenly Father, who by thy gracious providence doſt cauſe the former and the latter rain to deſcend upon the earth, that it may bring forth fruit for the uſe of man; We give thee humble thanks that it hath pleaſed thee in our great neceſſity to ſend us at the laſt a joyful rain upon thine inheritance, and to refreſh it when it was dry, to the great comfort of us thy unworthy ſervants, and to the glory of thy holy Name, through thy mercies in Jeſus Chriſt our Lord. *Amen.*

¶ *For fair Weather.*

O Lord God, who haſt juſtly humbled us by thy late plague of immoderate rain and waters, and in thy mercy haſt relieved and comforted our ſouls by this ſeaſonable and bleſſed change of weather; We praiſe and glorifie thy holy name for this thy mercy, and will always declare thy loving kindneſs from generation to generation, through Jeſus Chriſt our Lord. *Amen.*

¶ *For Plenty.*

O Moſt merciful Father, who of thy gracious goodneſs haſt heard the devout prayers of thy Church, and turned our dearth and ſcarcity into cheapneſs and plenty; We give thee humble thanks for this thy ſpecial bounty, beſeeching thee to continue thy loving kindneſs unto us, that our land may yield us her fruits of increaſe, to thy glory and our comfort, through Jeſus Chriſt our Lord. *Amen.*

¶ *For Peace and Deliverance from our Enemies.*

O Almighty God, who art a ſtrong towre of defence unto thy ſervants againſt the face of their enemies, We yield thee praiſe and thankſgiving for our deliverance from thoſe great and apparent dangers wherewith we were compaſſed. We acknowledge it thy goodneſs that we were not delivered over as a prey unto them; beſeeching thee ſtill to continue ſuch thy mercies towards us, that all the world may know that thou art our Saviour and mighty deliverer, through Jeſus Chriſt our Lord. *Amen.*

¶ *For reſtoring publick Peace at home.*

O Eternal God our heavenly Father, who alone makeſt men to be of one mind in a houſe, and ſtilleſt the outrage of a violent and unruly people; We bleſs thy holy Name, that it hath pleaſed thee to appeaſe the ſeditious tumults which have been lately raiſed up amongſt us; moſt humbly beſeeching thee to grant to all of us grace, that we may henceforth obediently walk in thy holy commandments, and leading a quiet and peaceable life in all godlineſs and honeſty, may continually offer unto thee our ſacrifice of praiſe and thankſgiving for theſe thy mercies towards us, through Jeſus Chriſt our Lord. *Amen.*

¶ *For Deliverance from the Plague, or other common Sickneſs.*

O Lord God, who haſt wounded us for our ſins, and conſumed us for our tranſgreſſions, by thy late heavy and dreadful viſitation, and now in the midſt of judgment remembring mercy, haſt redeemed our ſouls from the jaws of death; We offer unto thy fatherly goodneſs our ſelves, our ſouls and bodies, which thou haſt delivered to be a living ſacrifice unto thee, always praiſing and magnifying thy mercies, in the midſt of thy Church, through Jeſus Chriſt our Lord. *Amen.*

¶ *Or this.*

WE humbly acknowledge before thee, O moſt merciful Father, that all the puniſhments which are threatned in thy law, might juſtly have fallen upon us by reaſon of our manifold tranſgreſſions and hardneſs of heart. Yet ſeeing it hath pleaſed thee of thy tender mercy, upon our weak and unworthy humiliation, to aſſwage the contagious ſickneſs, wherewith we lately have been ſore afflicted, and to reſtore the voice of joy and health into our dwellings; we offer unto thy divine Majeſty the ſacrifice of praiſe and thankſgiving, lauding and magnifying thy glorious Name for ſuch thy preſervation and providence over us, through Jeſus Chriſt our Lord. *Amen.*

The Collects, Epistles, and Gospels to be used throughout the Year.

¶ Note that the Collect appointed for every Sunday, or for any Holy-day that hath a Vigil or Eve, shall be said at the Evening Service next before.

The first Sunday in Advent.
The Collect.

ALmighty God, give us grace that we may cast away the works of darkness, and put upon us the armour of light, now in the time of this mortal life (in which thy Son Jesus Christ came to visit us in great humility;) that in the last day, when he shall come again in his glorious Majesty, to judge both the quick and dead, we may rise to the life immortal, through him who liveth and reigneth with thee and the holy Ghost, now and ever. *Amen.*

¶ This Collect is to be repeated every day with the other Collects in Advent, until Christmas-Eve.

The Epistle. Owe no man any thing. *Rom.* 13. *ver.* 8. to the end.

The Gospel. When they drew nigh unto. S. *Mat.* 21. *ver.* 1. to *ver.* 14.

The second Sunday in Advent.
The Collect.

BLessed Lord, who hast caused all holy Scriptures to be written for our learning; Grant that we may in such wise hear them, read, mark, learn, and inwardly digest them, that by patience and comfort of thy holy word, we may embrace, and ever hold fast the blessed hope of everlasting life, which thou hast given us in our Saviour Jesus Christ. *Amen.*

The Epistle. Whatsoever things were. *Rom.* 15. *ver.* 4. to *ver.* 14.

The Gospel. And there shall be signs. S. *Luke* 21. *ver.* 25. to *ver.* 34.

The third Sunday in Advent.
The Collect.

OLord Jesu Christ, who at thy first coming didst send thy messenger to prepare thy way before thee; Grant that the ministers and stewards of thy mysteries, may likewise so prepare and make ready thy way, by turning the hearts of the disobedient to the wisdom of the just, that at thy second coming to judge the world, we may be found an acceptable people in thy sight, who livest and reignest with the Father and the holy Spirit, ever one God, world without end. *Amen.*

The Epistle. Let a man so account. 1 *Cor.* 4. *ver.* 1. to *ver.* 6.

The Gospel. Now when John had heard. S. *Mat.* 11. *ver.* 2. to *ver.* 11.

The fourth Sunday in Advent.
The Collect.

OLord, raise up (we pray thee) thy power, and come among us, and with great might succour us; that whereas through our sins and wickedness, we are sore let and hindred in running the race that is set before us, thy bountiful grace and mercy may speedily help and deliver us, through the satisfaction of thy Son our Lord; to whom with thee and the holy Ghost be honour and glory, world without end. *Amen.*

The Epistle. Rejoyce in the Lord alway. *Phil.* 4. *ver.* 4. to *ver.* 8.

The Gospel. This is the record of John. S. *John* 1. *ver.* 19. to *ver.* 29.

¶ The Nativity of our Lord, or the Birth-day of Christ, commonly called Christmas-day.
The Collect.

ALmighty God, who hast given us thy only begotten Son to take our nature upon him, and as at this time to be born of a pure Virgin; Grant that we being regenerate, and made thy children by adoption and grace, may daily be renewed by thy holy Spirit, through the same our Lord Jesus Christ, who liveth and reigneth with thee, and the same Spirit, ever one God, world without end. *Amen.*

The Epistle. God, who at sundry times. *Heb.* 1. *ver.* 1. to *ver.* 13.

The Gospel. In the beginning was the word. S. *John* 1. *ver.* 1. to *ver.* 15.

S. Stephens day.
The Collect.

GRant, O Lord, that in all our sufferings here upon earth, for the testimony of thy truth, we may stedfastly look up to heaven, and by faith behold the glory that shall be revealed; and being filled with the holy Ghost, may learn to love and bless our persecuters, by the example of thy first Martyr Saint Stephen, who prayed for his murderers to thee, O blessed Jesus, who standest at the right hand of God, to succour all those that suffer for thee, our only Mediator and Advocate. *Amen.*

¶ Then shall follow the Collect of the Nativity, which shall be said continually unto New-years Eve.

For the Epistle. Stephen being full of the. *Acts* 7. *ver.* 55. to the end.

The Gospel. Behold, I send unto you. S. *Mat.* 23. *ver.* 34. to the end.

Saint John the Evangelists day.
The Collect.

MErciful Lord, we beseech thee to cast thy bright beams of light upon thy Church, that it being enlightned by the doctrine of thy blessed Apostle and Evangelist Saint John, may so walk in the light of thy truth, that it may at length attain to the light of everlasting life, through Jesus Christ our Lord. *Amen.*

The Epistle. That which was from the. 1 S. *John* 1. *ver.* 1. to the end.

The Gospel. Jesus said unto Peter, Follow. S. *John* 21. *ver.* 19. to the end.

The Innocents day.
The Collect.

OAlmighty God, who out of the mouthes of babes and sucklings hast ordained strength, and madst infants to glorifie thee by their deaths; Mortifie and kill all vices in us, and so strengthen us by thy grace, that by the innocency of our lives, and constancy of our faith even unto death, we may glorifie thy holy Name, through Jesus Christ our Lord. *Amen.*

For the Epistle. I looked, and lo, a Lamb. *Rev.* 14. *ver.* 1. to *ver.* 6.

The Gospel. The angel of the Lord. S. *Mat.* 2. *ver.* 13. to *ver.* 19.

The Sunday after Christmas-day.
The Collect.

ALmighty God, who hast given us thy only begotten Son to take our nature upon him, and as at this time to be born of a pure Virgin; Grant that we being regenerate, and made thy children by adoption and grace, may daily be renewed by thy holy Spirit, through the same our Lord Jesus Christ, who liveth and reigneth with thee and the same Spirit, every one God, world without end. *Amen.*

The Epistle. Now I say, that the heir. *Gal.* 4. *ver.* 1. to *ver.* 8.

The Gospel. The birth of Jesus Christ. S. *Mat.* 1. *ver.* 18. to the end.

The Circumcision of Christ.

The Collect.

ALmighty God, who madest thy blessed Son to be circumcised, and obedient to the law for man; Grant us the true circumcision of the Spirit, that our hearts and all our members, being mortified from all worldly and carnal lusts, we may in all things obey thy blessed will, through the same thy Son Jesus Christ our Lord. *Amen.*

The Epistle. Blessed is the man to whom. *Rom.* 4. *ver.* 8. to *ver.* 15.

The Gospel. And it came to pass as the. S. *Luke* 2. *ver.* 15. to ver. 22.

¶ *The same Collect, Epistle and Gospel shall serve for every day after unto the Epiphany.*

The Epiphany, or the Manifestation of Christ to the Gentiles.

The Collect.

O God, who by the leading of a star, didst manifest thy only begotten Son to the Gentiles; Mercifully grant, that we which know thee now by faith, may after this life have the fruition of thy glorious Godhead, through Jesus Christ our Lord. *Amen.*

The Epistle. For this cause, I Paul, the. *Ephes.* 3. *ver.* 1. to *ver.* 13.

The Gospel. When Jesus was born in. S. *Mat.* 2. *ver.* 1. to *ver.* 13.

The first Sunday after the Epiphany.

The Collect.

O Lord, we beseech thee mercifully to receive the prayers of thy people which call upon thee, and grant that they may both perceive and know what things they ought to do, and also may have grace and power faithfully to fulfil the same, through Jesus Christ our Lord. *Amen.*

The Epistle. I beseech you therefore. *Rom.* 12. *ver.* 1. to *ver.* 6.

The Gospel. Now his parents went to. S. *Luke* 2. *ver.* 41. to the end.

The second Sunday after the Epiphany.

The Collect.

ALmighty and everlasting God, who dost govern all thing in heaven and earth; Mercifully hear the supplications of thy people, and grant us thy peace all the days of our life, through Jesus Christ our Lord. *Amen.*

The Epistle. Having then gifts differing. *Rom.* 12. *ver.* 6. to *ver.* 16. Be not wise.

The Gospel. And the third day there was. S. *John* 2. *ver.* 1. to *ver.* 12.

The third Sunday after the Epiphany.

The Collect.

ALmighty and everlasting God, mercifully look upon our infirmities, and in all our dangers and necessities, stretch forth thy right hand to help and defend us, through Jesus Christ our Lord. *Amen.*

The Epistle. Be not wise in your own. *Rom.* 12. *ver.* 16. to the end.

The Gospel. When he was come down. S. *Matth.* 8. *ver.* 1. to *ver.* 14.

The fourth Sunday after the Epiphany.

The Collect.

O God, who knowest us to be set in the midst of so many and great dangers, that by reason of the frailty of our nature, we cannot always stand upright; Grant to us such strength and protection, as may support us in all dangers, and carry us through all temptations, through Jesus Christ our Lord. *Amen.*

The Epistle. Let every soul be subject unto. *Rom.* 13. *ver.* 1. to *ver.* 8.

The Gospel. And when he was entred. S. *Matth.* 8. *verse* 23. to the end.

The fifth Sunday after the Epiphany.

The Collect.

O Lord, we beseech thee to keep thy Church and Household continually in thy true religion, that they who do lean only upon the hope of thy heavenly grace, may evermore be defended by thy mighty power, through Jesus Christ our Lord. *Amen.*

The Epistle. Put on therefore (as the. *Col.* 3. *ver.* 12 to *ver.* 18.

The Gospel. The kingdom of heaven. S. *Matth.* 13. *verse* 24. to *ver.* 31.

The sixth Sunday after the Epiphany.

The Collect.

O God, whose blessed Son was manifested that he might destroy the works of the devil, and make us the sons of God, and heirs of eternal life; Grant us, we beseech thee, that having this hope, we may purifie our selves even as he is pure; that when he shall appear again with power and great glory, we may be made like unto him in his eternal and glorious kingdom, where with thee, O Father, and thee, O holy Ghost, he liveth and reigneth ever one God, world without end. *Amen.*

The Epistle. Behold, what manner of love. 1 S. *John* 3. *ver.* 1. to *ver.* 9.

The Gospel. Then if any man shall say. S. *Matth.* 24. *ver.* 23. to *ver.* 32.

The Sunday called Septuagesima, or the third Sunday before Lent.

The Collect.

O Lord, we beseech thee favourably to hear the prayers of thy people, that we who are justly punished for our offences, may be mercifully delivered by thy goodness, for the glory of thy Name, through Jesus Christ our Saviour, who liveth and reigneth with thee and the holy Ghost, ever one God, world without end. *Amen.*

The Epistle. Know ye not that they which. 1 *Cor.* 9. *ver.* 24. to the end.

The Gospel. The kingdom of heaven. S. *Matth.* 20. *ver.* 1. to *ver.* 17.

The Sunday called Sexagesima, or the second Sunday before Lent.

The Collect.

O Lord God, who seest that we put not our trust in any thing that we do; Mercifully grant that by thy power we may be defended against all adversity, through Jesus Christ our Lord. *Amen.*

The Epistle. Ye suffer fools gladly. 2 *Cor.* 11. *ver.* 19. to *ver.* 32.

The Gospel. When much people were. S. *Luke* 8. *ver.* 4. to *ver.* 16.

The Sunday called Quinquagesima, or the next Sunday before Lent.

The Collect.

O Lord, who hast taught us, that all our doings without charity, are nothing worth; Send thy holy Ghost, and pour into our hearts that most excellent gift of charity, the very bond of peace and of all virtues, without which whosoever, liveth is counted dead before thee. Grant this for thine only Son Jesus Christs sake. *Amen.*

The Epistle. Though I speak with the. 1 *Cor.* 13. *ver.* 1. to the end.

The Gospel. Then Jesus took unto him the. S. *Luke* 18. *ver.* 31. to the end.

The first day of Lent, commonly called Ash-wednesday

The Collect.

ALmighty and everlasting God, who hatest nothing that thou hast made, and dost forgive the sins of all them that are penitent; Create and make in us new and contrite hearts, that we worthily lamenting our sins, and acknowledging our wretchedness, may obtain of thee, the God of all mercy, perfect remission and forgiveness, through Jesus Christ our Lord. *Amen.*

¶ *This Collect is to be read every day in Lent, after the Collect appointed for the day.*

For the Epistle. Turn ye even to me, saith. *Joel* 2. *ver.* 2. to *ver.* 18.

The Gospel. When ye fast, be not as the. S. *Matth.* 6. *ver.* 16. to *ver.* 22.

The first Sunday in Lent.
The Collect.

O Lord, who for our sake didst fast fourty days, and fourty nights; Give us grace to use such abstinence, that our flesh being subdued to the spirit, we may ever obey thy godly motions in righteousness, and true holiness, to thy honour and glory, who livest and reignest with the Father and the holy Ghost, one God, world without end. *Amen.*

The Epistle. We then as workers together. *2 Cor. 6. ver. 1. to ver. 11.*

The Gospel. Then was Jesus led up of. *S. Matth. 4. ver. 1. to ver. 12.*

The second Sunday in Lent.
The Collect.

ALmighty God, who seest that we have no power of our selves to help our selves; Keep us both outwardly in our bodies, and inwardly in our souls, that we may be defended from all adversities which may happen to the body, and from all evil thoughts which may assault and hurt the soul, through Jesus Christ our Lord. *Amen.*

The Epistle. We beseech you, brethren. *1 Thes. 4. ver. 1. to ver. 9.*

The Gospel. Jesus went thence, and. *S. Matth. 15. ver. 21. to ver. 29.*

The third Sunday in Lent.
The Collect.

WE beseech thee, Almighty God, look upon the hearty desires of thy humble servants, and stretch forth the right hand of thy Majesty, to be our defence against all our enemies, through Jesus Christ our Lord. *Amen.*

The Epistle. Be ye therefore followers. *Ephes. 5. ver. 1. to ver. 15.*

The Gospel. Jesus was casting out a. *S. Luke 11. ver. 14. to ver. 29.*

The fourth Sunday in Lent.
The Collect.

GRant, we beseech thee, Almighty God, that we, who for our evil deeds do worthily deserve to be punished, by the comfort of thy grace may mercifully be relieved, through our Lord and Saviour Jesus Christ. *Amen.*

The Epistle. Tell me, ye that desire to be. *Gal. 4. ver. 21. to the end.*

The Gospel. Jesus went over the sea. *S. John 6. ver. 1. to ver. 15.*

The fifth Sunday in Lent.
The Collect.

WE beseech thee, Almighty God, mercifully to look upon thy people; that by thy great goodness they may be governed and preserved evermore, both in body and soul, through Jesus Christ our Lord. *Amen.*

The Epistle. Christ being come an high. *Heb. 9. ver. 11. to ver. 16.*

The Gospel. Jesus said, which of you. *S. John 8. ver. 46. to ver. 59.* Going through.

The Sunday next before Easter.
The Collect.

ALmighty and everlasting God, who of thy tender love towards mankind, hast sent thy Son, our Saviour Jesus Christ, to take upon him our flesh, and to suffer death upon the Cross, that all mankind should follow the example of his great humility; Mercifully grant that we may both follow the example of his patience, and also be made partakers of his resurrection, through the same Jesus Christ our Lord. *Amen.*

The Epistle. Let this mind be in you. *Phil. 2. ver. 5. to ver. 12.*

The Gospel. When the morning was come. *S. Mat. 27. ver. 1. to ver. 55.*

Munday before Easter.

For the Epistle. Who is this that cometh from. *Isaiah 63. ver. 1. to the end.*

The Gospel. After two days was the. *S. Mark 14. ver. 1. to the end.*

Tuesday before Easter.

For the Epistle. The Lord God hath opened. *Isaiah 50. ver. 5. to the end.*

The Gospel. And straightway in the. *S. Mark 15. ver. 1. to ver. 40.*

Wednesday before Easter.

The Epistle. Where a testament is, there. *Heb. 9. ver. 16. to the end.*

The Gospel. Now the feast of unleavened. *S. Luke 22. ver. 1. to the end.*

Thursday before Easter.

The Epistle. In this that I declare unto. *1 Cor. 11. ver. 17. to the end.*

The Gospel. The whole multitude of. *S. Luke 23. ver. 1. to ver. 50.*

Good Friday.
The Collects.

ALmighty God, we beseech thee graciously to behold this thy Family, for which our Lord Jesus Christ was contented to be betrayed, and given up into the hands of wicked men, and to suffer death upon the Cross, who now liveth and reigneth with thee and the Holy Ghost, ever one God, world without end. *Amen.*

ALmighty and everlasting God, by whose Spirit the whole body of the Church is governed and sanctified; Receive our supplications and prayers which we offer before thee for all estates of men in thy holy Church, that every member of the same in his vocation and ministry, may truly and godly serve thee, through our Lord and Saviour Jesus Christ. *Amen.*

O Merciful God, who hast made all men, and hatest nothing that thou hast made, nor wouldest the death of a sinner, but rather that he should be converted and live; Have mercy upon all Jews, Turks, Infidels, and Hereticks, and take from them all ignorance, hardness of heart, and contempt of thy word; and so fetch them home, blessed Lord, to thy flock, that they may be saved among the remnant of the true Israelites, and be made one fold under one Shepherd, Jesus Christ our Lord, who liveth and reigneth with thee and the holy Spirit, one God, world without end. *Amen.*

The Epistle. The law having a shadow. *Heb. 10. ver. 1. to ver. 26.*

The Gospel. Pilate therefore took Jesus. *S. John 19. ver. 1. to ver. 38.*

Easter Even.
The Collect.

GRant, O Lord, that as we are baptized into the death of thy blessed Son our Saviour Jesus Christ; so by continual mortifying our corrupt affections, we may be buried with him, and that through the grave, and gate of death, we may pass to our joyful resurrection, for his merits who died and was buried, and rose again for us, thy Son Jesus Christ our Lord. *Amen.*

The Epistle. It is better, if the will of. *1 S. Pet. 3. ver. 17. to the end.*

The Gospel. When the even was come. *S. Mat. 27. ver. 57. to the end.*

Easter day.

¶ *At Morning Prayer, instead of the Psalm,* O come let us, *&c. These Anthems shall be sung or said.*

CHrist our passover is sacrificed for us: therefore let us keep the feast. Not with the old leaven, neither with the leaven of malice and wickedness: but with the unleavened bread of sincerity and truth. *1 Cor. 5. 7.*

CHrist being raised from the dead, dieth no more: death hath no more dominion over him. For in that he died, he died unto sin once: but in that he liveth he liveth unto God. Likewise reckon ye also your selves to be dead indeed unto sin: but alive unto God through Jesus Christ our Lord. *Rom. 6. 9.*

CHrist is risen from the dead: and become the first-fruits of them that slept. For since by man came death: by man came also the resurrection of the dead.

dead. For as in Adam all die: even ſo in Chriſt ſhall all be made alive. *1 Cor.* 15. 20.

Glory be to the Father, and to the Son: and to the Holy Ghoſt;

Anſwer. As it was in the beginning, is now, and ever ſhall be: world without end. Amen.

The Collect.

ALmighty God, who through thine only begotten Son Jeſus Chriſt, haſt overcome death, and opened unto us the gate of everlaſting life; We humbly beſeech thee, that as by thy ſpecial grace preventing us, thou doſt put into our minds good deſires; ſo by thy continual help we may bring the ſame to good effect, through Jeſus Chriſt our Lord, who liveth and reigneth with thee, and the Holy Ghoſt, ever one God, world without end. *Amen.*

The Epiſtle. If ye then be riſen with Chriſt. *Col.* 3. *ver.* 1. to *ver.* 8.

The Goſpel. The firſt day of the week. *S. John* 20. *ver.* 1. to *ver.* 11.

Munday in Eaſter-week.

The Collect.

ALmighty God, who through thy only begotten Son Jeſus Chriſt haſt overcome death, and opened unto us the gate of everlaſting life; We humbly beſeech thee, that as by thy ſpecial grace preventing us, thou doſt put into our minds good deſires, ſo by thy continual help we may bring the ſame to good effect, through Jeſus Chriſt our Lord, who liveth and reigneth with thee and the Holy Ghoſt, ever one God, world without end. *Amen.*

For the Epiſtle. Peter opened his mouth. *Acts* 10. *ver.* 34. to *ver.* 44.

The Goſpel. Behold, two of his diſciples. *S. Luke* 24. *ver.* 13. to *ver.* 36.

Tueſday in Eaſter-week.

The Collect.

ALmighty God, who through thy only begotten Son Jeſus Chriſt, haſt overcome death, and opened unto us the gate of everlaſting life; We humbly beſeech thee, that as by thy ſpecial grace preventing us, thou doſt put into our minds good deſires, ſo by thy continual help we may bring the ſame to good effect, through Jeſus Chriſt our Lord, who liveth and reigneth with thee and the Holy Ghoſt, ever one God, world without end. *Amen.*

For the Epiſtle. Men and brethren, children. *Acts.* 13. *ver.* 26. to *ver.* 42.

The Goſpel. Jeſus himſelf ſtood in the. *S. Luke* 24. *ver.* 36. to *ver.* 49.

The firſt Sunday after Eaſter.

The Collect.

ALmighty Father, who haſt given thine only Son to die for our ſins, and to riſe again for our juſtification; Grant us ſo to put away the leaven of malice and wickedneſs, that we may alway ſerve thee in pureneſs of living and truth, through the merits of the ſame thy Son Jeſus Chriſt our Lord. *Amen.*

The Epiſtle. Whatſoever is born of God. *1 S. John* 5. *ver.* 4. to *ver.* 13.

The Goſpel. The ſame day at evening. *S. John* 20. *ver.* 19. to *ver.* 24.

The ſecond Sunday after Eaſter.

The Collect.

ALmighty God, who haſt given thine only Son to be unto us both a ſacrifice for ſin, and alſo an enſample of godly life; Give us grace that we may always moſt thankfully receive that his ineſtimable benefit, and alſo daily endeavour our ſelves to follow the bleſſed ſteps of his moſt holy life, through the ſame Jeſus Chriſt our Lord. *Amen.*

The Epiſtle. This is thank-worthy, if. *1 S. Pet.* 2. *ver.* 19. to the end.

The Goſpel. Jeſus ſaid, I am the good. *S. John* 10. *ver.* 11. to *ver.* 17.

The third Sunday after Eaſter.

The Collect.

ALmighty God, who ſheweſt to them that be in errour the light of thy truth, to the intent that they may return into the way of righteouſneſs; Grant unto all them that are admitted into the fellowſhip of Chriſts religion, that they may eſchew thoſe things that are contrary to their profeſſion, and follow all ſuch things as are agreeable to the ſame, through our Lord Jeſus Chriſt. *Amen.*

The Epiſtle. Dearly beloved, I beſeech you. *1 S. Pet.* 2. *ver.* 11. to *ver.* 18.

The Goſpel. Jeſus ſaid to his diſciples. *S. John.* 16. *ver.* 16. to *ver.* 23.

The fourth Sunday after Eaſter.

The Collect.

OAlmighty God, who alone canſt order the unruly wills and affections of ſinful men; grant unto thy people, that they may love the thing which thou commandeſt, and deſire that which thou doſt promiſe; that ſo among the ſundry and manifold changes of the world, our hearts may ſurely there be fixed, where true joys are to be found, through Jeſus Chriſt our Lord. *Amen.*

The Epiſtle. Every good gift, and every. *S. James* 1. *ver.* 17. to *ver.* 22.

The Goſpel. Jeſus ſaid unto his diſciples. *S. John* 16. *ver.* 5. to *ver.* 15.

The fifth Sunday after Eaſter.

The Collect.

OLord, from whom all good things do come; Grant to us thy humble ſervants, that by thy holy inſpiration we may think thoſe things that be good, and by thy merciful guiding may perform the ſame, through our Lord Jeſus Chriſt. *Amen.*

The Epiſtle. Be ye doers of the word. *S. James* 1. *ver.* 22. to the end.

The Goſpel. Verily, verily I ſay unto you. *S. John* 16. *ver.* 23. to the end

The Aſcenſion day.

The Collect.

GRant, we beſeech thee, Almighty God, that like as we do believe thy only begotten Son our Lord Jeſus Chriſt to have aſcended into the heavens; ſo we may alſo in heart and mind thither aſcend, and with him continually dwell, who liveth and reigneth with thee and the Holy Ghoſt, one God, world without end. *Amen.*

For the Epiſtle. The former treatiſe have I. *Acts* 1. *ver.* 1. to *ver.* 12.

The Goſpel. Jeſus appeared unto the. *S. Mark* 16. *ver.* 14. to the end.

Sunday after Aſcenſion day.

The Collect.

OGod the King of glory, who haſt exalted thine only Son Jeſus Chriſt with great triumph unto thy kingdom in heaven; We beſeech thee, leave us not comfortleſs; but ſend to us thine Holy Ghoſt to comfort us, and exalt us unto the ſame place whither our Saviour Chriſt is gone before, who liveth and reigneth with thee, and the Holy Ghoſt, one God, world without end. *Amen.*

The Epiſtle. The end of all things is at. *1 S. Pet.* 4. *ver.* 7. to *ver.* 12.

The Goſpel. When the comforter is come. *S. John* 15. *v.* 26. and part of the 16 Chapter, to *v.* 4. And theſe things.

Whitſunday.

The Collect.

GOD, who at this time didſt teach the hearts of thy faithful people by the ſending to them the light of thy holy Spirit; Grant us by the ſame Spirit to have a right judgment in all things, and evermore to rejoyce in his holy comfort, through the merits of Chriſt Jeſus our Saviour, who liveth and reigneth with thee, in the unity of the ſame Spirit, one God, world without end. *Amen.*

For the Epiſtle. When the day of Pentecoſt. *Acts* 2. *ver.* 1. to *ver.* 12.

The Goſpel. Jeſus ſaid unto his diſciples. *S. John* 14. *ver.* 15. to *ver.* 31. Ariſe, let.

Munday

Munday in Whitſun-week.
The Collect.

GOD, who as at this time didſt teach the hearts of thy faithful people, by the ſending to them the light of thy holy Spirit; Grant us by the ſame Spirit to have a right judgment in all things, and evermore to rejoyce in his holy comfort, through the merits of Chriſt Jeſu our Saviour, who liveth and reigneth with thee, in the unity of the ſame Spirit, one God, world without end. *Amen.*

For the Epiſtle. Then Peter opened his month. *Acts* 10. *ver.* 34. to the end.

The Goſpel. God ſo loved the world, that. *S. John* 3. *ver.* 16. to *ver.* 22.

Tueſday in Whitſun-week.
The Collect.

GOD, who as at this time didſt teach the hearts of thy faithful people, by the ſending to them the light of thy holy Spirit; Grant us by the ſame Spirit to have a right judgment in all things, and evermore to rejoyce in his holy comfort, through the merits of Chriſt Jeſu our Saviour, who liveth and reigneth with thee, in the unity of the ſame Spirit, one God, world without end. *Amen.*

For the Epiſtle. When the Apoſtles who were. *Acts* 8. *ver.* 14. to *ver.* 18.

The Goſpel. Verily, verily, I ſay unto you. *S. John* 10. *ver.* 1. to *ver.* 11.

Trinity Sunday.
The Collect.

ALmighty and everlaſting God, who haſt given unto us thy ſervants grace, by the confeſſion of a true faith, to acknowledge the glory of the eternal Trinity, and in the power of the Divine Majeſty to worſhip the Unity; We beſeech thee, that thou wouldeſt keep us ſtedfaſt in this faith, and evermore defend us from all adverſities, who liveſt and reigneſt one God world without end. *Amen.*

For the Epiſtle. After this I looked, and behold. *Rev.* 4. *ver.* 1. to the end.

The Goſpel. There was a man of the. *S. John* 3. *ver.* 1. to *ver.* 16.

The firſt Sunday after Trinity.
The Collect.

O God, the ſtrength of all them that put their truſt in thee; Mercifully accept our prayers: and becauſe through the weakneſs of our mortal nature we can do no good thing without thee, grant us the help of thy grace, that in keeping thy commandments we may pleaſe thee, both in will and deed, through Jeſus Chriſt our Lord. *Amen.*

The Epiſtle. Beloved, let us love one. 1 *S. John* 4. *ver.* 7. to the end.

The Goſpel. There was a certain rich man. *S. Luke* 16. *ver.* 19. to the end.

The ſecond Sunday after Trinity.
The Collect.

O Lord, who never faileſt to help and govern them whom thou doſt bring up in thy ſtedfaſt fear and love; Keep us, we beſeech thee, under the protection of thy good providence, and make us to have a perpetual fear and love of thy holy Name, through Jeſus Chriſt our Lord. *Amen.*

The Epiſtle. Marvel not, my brethren. 1 *S. John* 3. *ver.* 13. to the end.

The Goſpel. A certain man made a great. *S. Luke* 14. *ver.* 16. to *ver.* 25.

The third Sunday after Trinity.
The Collect.

O Lord, we beſeech thee mercifully to hear us; and grant that we, to whom thou haſt given an hearty deſire to pray, may by thy mighty aid be defended and comforted in all dangers and adverſities; through Jeſus Chriſt our Lord. *Amen.*

The Epiſtle. All of you be ſubject one to. 1 *S. Pet.* 5. *ver.* 5. to *ver.* 12.

The Goſpel. Then drew near unto him all. *S. Luke* 15. *ver.* 1. to *ver.* 11.

The fourth Sunday after Trinity.
The Collect.

O God the protectour of all that truſt in thee, without whom nothing is ſtrong, nothing is holy; Encreaſe and multiply upon us thy mercy, that thou being our ruler and guide, we may ſo paſs through things temporal, that we finally loſe not the things eternal: Grant this, O heavenly Father, for Jeſus Chriſts ſake our Lord. *Amen.*

The Epiſtle. I reckon that the ſufferings of. *Rom.* 8. *ver.* 18. to *ver.* 24.

The Goſpel. Be ye therefore merciful, as. *S. Luke* 6. *ver.* 36. to *ver* 43.

The fifth Sunday after Trinity.
The Collect.

GRant, O Lord, we beſeech thee, that the courſe of this world may be ſo peaceably ordered by thy governance, that thy Church may joyfully ſerve thee in all godly quietneſs, through Jeſus Chriſt our Lord. *Amen.*

The Epiſtle. Be ye all of one mind, having. 1 *S. Pet* 3. *ver.* 8. to *ver.* 15. And be ready.

The Goſpel. It came to paſs, that as the. *S. Luke* 5. *ver.* 1. to *ver.* 12.

The ſixth Sunday after Trinity.
The Collect.

O God who haſt prepared for them that love thee, ſuch good things as paſs mans underſtanding; Pour into our hearts ſuch love toward thee, that we loving thee above all things, may obtain thy promiſes, which exceed all that we can deſire, through Jeſus Chriſt our Lord. *Amen.*

The Epiſtle. Know ye not, that ſo many. *Rom.* 6. *ver.* 3. to *ver.* 12.

The Goſpel. Jeſus ſaid unto his diſciples. *S. Matth.* 5. *ver.* 20. to *ver.* 27.

The ſeventh Sunday after Trinity.
The Collect.

LOrd of all power and might, who art the author and giver of all good things; Graft in our hearts the love of thy Name, increaſe in us true religion, nouriſh us with all goodneſs, and of thy great mercy keep us in the ſame, through Jeſus Chriſt our Lord. *Amen.*

The Epiſtle. I ſpeak after the manner of men. *Rom.* 6. *ver.* 19. to the end.

The Goſpel. In thoſe days the multitude. *S. Mark* 8. *ver.* 1. to *ver.* 10.

The eighth Sunday after Trinity.
The Collect.

O God, whoſe never-failing providence ordereth all things both in heaven and earth; We humbly beſeech thee to put away from us all hurtful things, and to give us thoſe things which be profitable for us, through Jeſus Chriſt our Lord. *Amen.*

The Epiſtle. Brethren, we are debters, not. *Rom.* 8. *ver.* 12. to *ver.* 18.

The Goſpel. Beware of falſe prophets. *S. Matth.* 7. *ver.* 15. to *ver.* 22.

The ninth Sunday after Trinity.
The Collect.

GRant to us, Lord, we beſeech thee, the Spirit to think and do always ſuch things as be rightful; that we who cannot do any thing that is good without thee, may by thee be enabled to live according to thy will, through Jeſus Chriſt our Lord. *Amen.*

The Epiſtle. Brethren, I would not that ye. 1 *Cor.* 10. *ver.* 1. to *ver.* 14.

The Goſpel. Jeſus ſaid unto his diſciples. *S. Luke* 16. *ver.* 1. to *ver.* 10.

The tenth Sunday after Trinity.
The Collect.

LEt thy merciful ears, O Lord, be open to the prayers of thy humble ſervants; and that they may obtain their petitions, make them to aſk ſuch things as ſhall pleaſe thee, through Jeſus Chriſt our Lord, *Amen.*

The Epiſtle. Concerning ſpiritual gifts. 1 *Cor.* 12. *ver.* 1. to *ver.* 12.

The Goſpel. And when he was come near. S. *Luke* 19. *ver.* 41. to *ver.* 47. But the chief.

The eleventh Sunday after Trinity.

The Collect.

O God, who declareſt thy Almighty power moſt chiefly in ſhewing mercy and pity; Mercifully grant unto us ſuch a meaſure of thy grace, that we running the way of thy commandments, may obtain thy gracious promiſes, and be made partakers of thy heavenly treaſure, through Jeſus Chriſt our Lord. *Amen.*

The Epiſtle. Brethren, I declare unto you. 1 *Cor.* 15. *ver.* 1. to *ver.* 12.

The Goſpel. Jeſus ſpake this parable unto. S. *Luke* 18. *ver.* 9. to *ver.* 15.

The twelfth Sunday after Trinity.

The Collect.

Almighty and everlaſting God, who art always more ready to hear, then we to pray, and art wont to give more then either we deſire, or deſerve; Pour down upon us the abundance of thy mercy, forgiving us thoſe things whereof our conſcience is afraid, and giving us thoſe good things which we are not worthy to ask, but through the merits and mediation of Jeſus Chriſt thy ſon our Lord. *Amen.*

The Epiſtle. Such truſt have we through. 2 *Cor.* 3. *ver.* 4. to *ver.* 10.

The Goſpel. Jeſus departing from the coaſts. S. *Mar.* 7. *ver.* 31. to the end.

The thirteenth Sunday after Trinity.

The Collect.

Almighty and merciful God, of whoſe only gift it cometh, that thy faithful people do unto thee true and laudable ſervice; Grant we beſeech thee, that we may ſo faithfully ſerve thee in this life, that we fail not finally to attain thy heavenly promiſes, through the merits of Jeſus Chriſt our Lord. *Amen.*

The Epiſtle. To Abraham and his ſeed were. *Gal.* 3. *ver.* 16. to *ver.* 23.

The Goſpel. Bleſſed are the eyes which. S. *Luke* 10. *ver.* 23. to *ver.* 38.

The fourteenth Sunday after Trinity.

The Collect.

Almighty and everlaſting God, give unto us the increaſe of faith, hope, and charity, and that we may obtain that which thou doſt promiſe, make us to love that which thou doſt command, through Jeſus Chriſt our Lord. *Amen.*

The Epiſtle. I ſay then, Walk in the Spirit. *Gal.* 5. *ver.* 16. to *ver.* 25.

The Goſpel. And it came to paſs, as Jeſus. S. *Luke* 17. *ver.* 11. to *ver.* 20.

The fifteenth Sunday after Trinity.

The Collect.

Keep, we beſeech thee, O Lord, thy Church with thy perpetual mercy. And becauſe the frailty of man without thee cannot but fall, keep us ever by thy help from all things hurtful, and lead us to all things profitable to our ſalvation, through Jeſus Chriſt our Lord. *Amen.*

The Epiſtle. Ye ſee how large a letter I have. *Gal.* 6. *ver.* 11. to the end.

The Goſpel. No man can ſerve two. S. *Mat.* 6. *ver.* 24. to the end.

The ſixteenth Sunday after Trinity.

The Collect.

O Lord, we beſeech thee, let thy continual pity cleanſe and defend thy Church; and becauſe it cannot continue in ſafety without thy ſuccour, preſerve it evermore by thy help and goodneſs, through Jeſus Chriſt our Lord. *Amen.*

The Epiſtle. I deſire that ye faint not at. *Epheſ.* 3. *ver.* 13. to the end.

The Goſpel. And it came to paſs the day. S. *Luke* 7. *ver.* 11. to *ver.* 18.

The ſeventeenth Sunday after Trinity.

The Collect.

Lord, we pray thee, that thy grace may always prevent and follow us; and make us continually to be given to all good works, through Jeſus Chriſt our Lord. *Amen.*

The Epiſtle. I therefore the priſoner of. *Epheſ.* 4. *ver.* 1. to *ver.* 7.

The Goſpel. It came to paſs, as Jeſus. S. *Luke* 14. *ver.* 1. to *ver.* 12.

The eighteenth Sunday after Trinity.

The Collect.

Lord, we beſeech thee, grant thy people grace to withſtand the temptations of the world, the fleſh, and the devil, and with pure hearts and minds to follow thee the only God, through Jeſus Chriſt our Lord. *Amen.*

The Epiſtle. I thank my God always on. 1 *Cor.* 1. *ver.* 4. to *ver.* 9.

The Goſpel. When the Phariſees had heard. S. *Mat.* 22. *ver.* 34. to the end.

The nineteenth Sunday after Trinity.

The Collect.

O God, foraſmuch as without thee we are not able to pleaſe thee; Mercifully grant that thy holy Spirit may in all things direct, and rule our hearts, through Jeſus Chriſt our Lord. *Amen.*

The Epiſtle. This I ſay therefore, and. *Epheſ.* 4. *ver.* 17. to the end.

The Goſpel. Jeſus entred into a ſhip. S. *Mat.* 9. *ver.* 1. to *ver.* 9.

The twentieth Sunday after Trinity.

The Collect.

O Almighty and moſt merciful God, of thy bountiful goodneſs keep us, we beſeech thee, from all things that may hurt us; that we being ready both in body and ſoul, may chearfully accompliſh thoſe things that thou wouldeſt have done, through Jeſus Chriſt our Lord. *Amen.*

The Epiſtle. See then that ye walk circumſpectly. *Epheſ.* 5. *ver.* 15. to *ver.* 22.

The Goſpel. Jeſus ſaid, The kingdom. S. *Matth.* 22. *ver.* 1. to ver. 15.

The one and twentieth Sunday after Trinity.

The Collect.

Grant, we beſeech thee, merciful Lord, to thy faithful people pardon and peace, that they may be cleanſed from all their ſins, and ſerve thee with a quiet mind, through Jeſus Chriſt our Lord. *Amen.*

The Epiſtle. My brethren, be ſtrong. *Epheſ.* 6. *ver.* 10. to *ver.* 21.

The Goſpel. There was a certain noble man. S. *John* 4. *ver.* 46. to the end.

The two and twentieth Sunday after Trinity.

The Collect.

Lord, we beſeech thee to keep thy houſhold the Church in continual godlineſs, that through thy protection it may be free from all adverſities, and devoutly given to ſerve thee in good works, to the glory of thy Name, through Jeſus Chriſt our Lord. *Amen.*

The Epiſtle. I thank my God upon every. *Phil.* 1. *ver.* 3. to *ver.* 12.

The Goſpel. Peter ſaid unto Jeſus, Lord. S. *Mat.* 18. *ver.* 21. to the end.

The three and twentieth Sunday after Trinity.

The Collect.

O God, our refuge and ſtrength, who art the author of all godlineſs; be ready, we beſeech thee, to hear the devout prayers of thy Church; and grant that thoſe things which we ask faithfully, we may obtain effectually, through Jeſus Chriſt our Lord. *Amen.*

The Epiſtle. Brethren, be followers together. *Phil* 3. *ver.* 17. to the end.

The Goſpel. Then went the Phariſees, and. S. *Mat.* 22. *ver.* 15. to *ver.* 23.

The four and twentieth Sunday after Trinity.
The Collect.

O Lord, we beſeech thee, abſolve thy people from their offences; that through thy bountiful goodneſs we may all be delivered from the bands of thoſe ſins, which by our frailty we have committed: Grant this, O heavenly Father, for Jeſus Chriſts ſake, our bleſſed Lord and Saviour. *Amen.*

The Epiſtle. We give thanks to God, and. *Col.* 1. *ver.* 3. to *ver.* 13.

The Goſpel. While Jeſus ſpake theſe things. S. Mat. 9. *ver.* 18. to *ver.* 27.

The twenty fifth Sunday after Trinity.
The Collect.

STir up, we beſeech thee, O Lord, the wills of thy faithful people, that they plenteouſly bringing forth the fruit of good works, may of thee be plenteouſly rewarded, through Jeſus Chriſt our Lord. *Amen.*

For the Epiſtle. Behold, the days come, ſaith. Jer. 23. *ver.* 5. to *ver.* 9.

The Goſpel. When Jeſus then lift up. S. John 6. *ver.* 5. to ver. 15.

¶ *If there be any mo Sundays before Advent-Sunday, the Service of ſome of thoſe Sundays that were omitted after the Epiphany, ſhall be taken in to ſupply ſo many as are here wanting. And if there be fewer, the overplus may be omitted: Provided that this laſt Collect, Epiſtle, and Goſpel ſhall always be uſed upon the Sunday next before Advent.*

Saint Andrews day.
The Collect.

ALmighty God, who didſt give ſuch grace unto thy holy Apoſtle Saint Andrew, that he readily obeyed the calling of thy Son Jeſus Chriſt, and followed him without delay; Grant unto us all, that we being called by thy holy word, may forthwith give up our ſelves obediently to fulfil thy holy commandments, through the ſame Jeſus Chriſt our Lord. *Amen.*

The Epiſtle. If thou ſhalt confeſs with thy. *Rom.* 10. *ver.* 9. to the end.

The Goſpel. Jeſus walked by the Sea of. S. *Mat.* 4. *ver.* 18. to *ver.* 23.

Saint Thomas the Apoſtle.
The Collect.

ALmighty and everliving God, who for the more confirmation of the faith, didſt ſuffer thy holy Apoſtle Thomas to be doubtful in thy ſons reſurrection; Grant us ſo perfectly, and without all doubt to believe in thy Son Jeſus Chriſt, that our faith in thy ſight may never be reproved. Hear us, O Lord, through the ſame Jeſus Chriſt, to whom with thee and the holy Ghoſt, be all honour and glory now and for evermore. *Amen.*

The Epiſtle. Now therefore ye are no more. *Eph.* 2. ver. 19. to the end.

The Goſpel. Thomas one of the twelve. S. *John* 20. *ver.* 24. to the end.

The Converſion of Saint Paul.
The Collect.

O God, who through the preaching of the bleſſed Apoſtle Saint Paul, haſt cauſed the light of the Goſpel to ſhine throughout the world; Grant, we beſeech thee, that we having his wonderful converſion in remembrance, may ſhew forth our thankfulneſs unto thee for the ſame, by following the holy doctrine which he taught, through Jeſus Chriſt our Lord. *Amen.*

For the Epiſtle. And Saul yet breathing out. Acts 9. *ver.* 1. to *ver.* 23.

The Goſpel. Peter anſwered and ſaid unto. S. Mat. 19. ver. 27. to the end.

The Preſentation of Chriſt in the Temple, commonly called, The Purification of Saint Mary the Virgin.
The Collect.

ALmighty and everliving God, we humbly beſeech thy Majeſty, that as thy only begotten Son was this day preſented in the Temple in ſubſtance of our fleſh; ſo we may be preſented unto thee with pure and clean hearts, by the ſame thy Son Jeſus Chriſt our Lord. *Amen.*

For the Epiſtle. Behold, I will ſend my meſſenger. Mal. 3. *ver.* 1. to *ver.* 6.

The Goſpel. And when the days of her. S. Luke 2. *ver.* 22. to *ver.* 41.

Saint Matthias day.
The Collect.

O Almighty God, who into the place of the traitour Judas didſt chooſe thy faithful ſervant Matthias to be of the number of the twelve Apoſtles; Grant that thy Church being alway preſerved from falſe Apoſtles, may be ordered and guided by faithful and true Paſtours, through Jeſus Chriſt our Lord. *Amen.*

For the Epiſtle. In thoſe days Peter ſtood up. Acts 1. ver. 15. to the end.

The Goſpel. At that time Jeſus anſwered. S. Mat. 11. ver. 25. to the end.

The Annunciation of the bleſſed Virgin Mary.
The Collect.

WE beſeech thee, O Lord, pour thy grace into our hearts, that as we have known the Incarnation of thy Son Jeſus Chriſt by the meſſage of an Angel; ſo by his croſs and paſſion we may be brought unto the glory of his reſurrection, through the ſame Jeſus Chriſt our Lord. *Amen.*

For the Epiſtle. Moreover the Lord ſpake. Iſa. 7. *ver.* 10. to ver. 16.

The Goſpel. And in the ſixth month the. S. Luke 1. ver. 26. to ver. 39.

Saint Marks day.
The Collect.

O Almighty God, who haſt inſtructed thy holy Church with the heavenly doctrine of thy Evangeliſt Saint Mark; Give us grace, that being not like children carried away with every blaſt of vain doctrine, we may be eſtabliſhed in the truth of thy holy Goſpel, through Jeſus Chriſt our Lord. *Amen.*

The Epiſtle. Unto every one of us is given. Eph. 4. ver. 7. to ver. 17.

The Goſpel. I am the true vine, and my. S. John 15. ver. 1. to ver. 12.

Saint Philip and Saint James day.
The Collect.

O Almighty God, whom truly to know is everlaſting life; Grant us perfectly to know thy ſon Jeſus Chriſt to be the way, the truth, and the life; that following the ſteps of thy holy Apoſtles, Saint Philip and Saint James, we may ſtedfaſtly walk in the way that leadeth to eternal life, through the ſame thy ſon Jeſus Chriſt our Lord. *Amen.*

The Epiſtle. James a ſervant of God. S. *James* 1. *ver.* 1. to *ver.* 13.

The Goſpel. And Jeſus ſaid unto his. S. *John* 14. *ver.* 1. to *ver.* 15.

Saint Barnabas the Apoſtle.
The Collect.

O Lord God Almighty, who didſt endue thy holy Apoſtle Barnabas with ſingular gifts of the holy Ghoſt; Leave us not, we beſeech thee, deſtitute of thy manifold gifts, nor yet of grace to uſe them alway to thy honour and glory, through Jeſus Chriſt our Lord. *Amen.*

For the Epiſtle. Tidings of theſe things came. *Acts* 11. *ver.* 22. to the end.

The Goſpel. This is my commandment. S. *John* 15. *ver.* 12. to *ver.* 17.

Saint John Baptiſt.
The Collect.

ALmighty God, by whoſe providence thy ſervant John Baptiſt was wonderfully born, and ſent to prepare the way of thy Son our Saviour, by preaching of repentance; Make us ſo to follow his doctrine and holy life, that we may truly repent according to his preaching, and after his example conſtantly ſpeak the truth, boldly rebuke vice, and patiently ſuffer for the truths ſake, through Jeſus Chriſt our Lord. *Amen.*

For the Epiſtle. Comfort ye, comfort ye. *Iſa.* 40. *ver.* 1. to *ver.* 12.

The Goſpel. Elizabeths full time came. S. *Luke* 1. *ver.* 57. to the end.

Saint

Saint Peters day.

The Collect.

O Almighty God, who by thy Son Jesus Christ didst give to thy Apostle Saint Peter many excellent gifts, and commandedst him earnestly to feed thy flock; Make, we beseech thee, all Bishops and Pastours, diligently to preach thy holy word, and the people obediently to follow the same, that they may receive the crown of everlasting glory, through Jesus Christ our Lord. *Amen.*

For the Epistle. About that time Herod. *Acts* 12. *ver.* 1. to *ver.* 12.

The Gospel. When Jesus came into the. S. *Mat.* 16. *ver.* 13. to *ver.* 25.

Saint James the Apostle.

The Collect.

GRant, O merciful God, that as thine holy Apostle Saint James, leaving his father and all that he had, without delay was obedient unto the calling of thy Son Jesus Christ, and followed him; so we forsaking all worldly and carnal affections, may be evermore ready to follow thy holy commandments, through Jesus Christ our Lord. *Amen.*

For the Epistle. In those days came. Acts 11. *ver.* 27. and part of chap 12. to *ver.* 3. Then were the.

The Gospel. Then came to him the. S. *Mat.* 20. *ver.* 20. to *ver.* 29.

Saint Bartholomew the Apostle.

The Collect.

O Almighty and everlasting God, who didst give to thine Apostle Bartholomew grace truly to believe and to preach thy word; Grant, we beseech thee, unto thy Church, to love that word which he believed, and both to preach and receive the same, through Jesus Christ our Lord. *Amen.*

For the Epistle. By the hands of the Apostles. Acts 5. *ver.* 12. to *ver.* 17.

The Gospel. And there was also a strife. S. Luke 22. *ver.* 24. to *ver.* 31.

Saint Matthew the Apostle.

The Collect.

O Almighty God, who by thy blessed Son didst call Matthew from the receit of custom, to be an Apostle and Evangelist; Grant us grace to forsake all covetous desires and inordinate love of riches, and to follow the same thy Son Jesus Christ, who liveth and reigneth with thee and the Holy Ghost, one God, world without end *Amen.*

The Epistle. Therefore seeing we have. 2 *Cor.* 4. *ver.* 1. to *ver.* 7.

The Gospel. And as Jesus passed forth. S. *Matth.* 9. *ver.* 9. to *ver.* 14.

Saint Michael and all Angels.

The Collect.

O Everlasting God, who hast ordained and constituted the services of Angels and men in a wonderful order; Mercifully grant, that as thy holy Angels alway do thee service in heaven, so by thy appointment they may succour and defend us on earth; through Jesus Christ our Lord. *Amen.*

For the Epistle. There was war in heaven. *Rev.* 12. *ver.* 7. to *ver.* 13.

The Gospel. At the same time came. S. *Mat.* 18. *ver.* 1. to *ver.* 20.

Saint Luke the Evangelist.

The Collect.

ALmighty God, who calledst Luke the Physician, whose praise is in the Gospel, to be an Evangelist, and Physician of the soul; May it please thee, that by the wholsom medicines of the doctrine delivered by him, all the diseases of our soulsmay be healed, through the merits of thy Son Jesus Christ our Lord. *Amen.*

The Epistle. Watch you in all things. 2 *Tim.* 4. *ver.* 5. to *ver.* 16.

The Gospel. The Lord appointed. S. *Luke* 10. *ver.* 1. to *ver.* 7. Go not from.

Saint Simon and Saint Jude Apostles.

The Collect.

O Almighty God, who hast built thy Church upon the foundation of the Apostles and prophets, Jesus Christ himself being the head corner-stone; Grant us so to be joyned together in unity of spirit by their doctrine, that we may be made an holy temple acceptable unto thee, through Jesus Christ our Lord. *Amen.*

The Epistle. Jude the servant of Jesus. S. *Jude ver.* 1. to *ver.* 9.

The Gospel. These things I. S. *Joh.* 15 *ver.* 17. to the end.

All Saints day.

The Collect.

O Almighty God, who hast knit together thine elect in one communion and fellowship, in the mystical body of thy Son Christ our Lord; Grant us grace so to follow thy blessed Saints, in all virtuous and godly living, that we may come to those unspeakable joys which thou hast prepared for them that unfeignedly love thee, through Jesus Christ our Lord. *Amen.*

For the Epistle. And I saw another Angel. *Rev.* 7. *ver.* 2. to *ver.* 13.

The Gospel. Jesus seeing the multitudes. S. *Mat.* 5. *ver.* 1. to *ver.* 13.

The Order for the Administration of the Lords Supper, or holy Communion.

¶ *SO many as intend to be partakers of the holy Communion, shall signifie their names to the Curate at least some time the day before.*

¶ *And if any of those be an open and notorious evil liver, or have done any wrong to his neighbours by word or deed, so that the Congregation be thereby offended; the Curate having knowledge thereof, shall call him and advertise him, that in any wise he presume not to come to the Lords Table, until he hath openly declared himself to have truly repented and amended his former naughty life, that the Congregation may thereby be satisfied, which before were offended; and that he hath recompensed the parties to whom he hath done wrong, or at least declare himself to be in full purpose so to do, as soon as he conveniently may.*

¶ *The same order shall the Curate use with those betwixt whom he perceiveth malice and hatred to reign, not suffering them to be partakers of the Lords Table, until he know them to be reconciled. And if one of the parties so at variance be content to forgive from the bottome of his heart all that the other hath trespassed against him, and to make amends for that he himself hath offended, and the other party will not be perswaded to a godly unity, but remain still in his frowardness and malice: the Minister in that case ought to admit the penitent person to the holy Communion, and not him that is obstinate. Provided, that every Minister so repelling any, as is specified in this, or the next precedent Paragraph of this Rubrick, shall be obliged to give an account of the same to the Ordinary within fourteen days after at the farthest. And the Ordinary shall proceed against the offending person according to the Canon.*

¶ *The Table at the Communion time, having a fair white linen cloth upon it, shall stand in the body of the Church, or in the Chancel, where Morning and Evening Prayer are appointed to be said. And the Priest standing at the North-side of the Table, shall say the Lords Prayer, with the Collect following, the people kneeling.*

OUr Father, which art in heaven, Hallowed be thy Name. Thy kingdom come. Thy will be done in earth, As it is in heaven. Give us this day our daily bread. And forgive us our trespasses, As we forgive them that trespass against us. And lead us not into temptation, But deliver us from evil. Amen.

Collect.

ALmighty God, unto whom all hearts be open, all desires known, and from whom no secrets are hid; Cleanse the thoughts of our hearts by the inspiration of thy holy Spirit, that we may perfectly love thee, and worthily magnifie thy holy Name, through Christ our Lord. *Amen.*

¶ *Then shall the Priest, turning to the people, rehearse distinctly all the* TEN COMMANDMENTS, *and the people still kneeling, shall after every Commandment ask God mercy for their transgression thereof for the time past, and grace to keep the same for the time to come, as followeth.*

Minister.

GOd spake these words, and said, I am the Lord thy God; Thou shalt have none other Gods but me.

People. Lord, have mercy upon us, and incline our hearts to keep this Law.

Minister. Thou shalt not make to thy self any graven image, nor the likeness of any thing that is in heaven above, or in the earth beneath, or in the water under the earth. Thou shalt not bowe down to them, nor worship them: for I the Lord thy God am a jealous God, and visit the sins of the Fathers upon the children, unto the third and fourth generation of them that hate me, and shew mercy unto thousands in them that love me, and keep my commandments.

People. *Lord, have mercy upon us, and incline our hearts to keep this law.*

Minister. Thou shalt not take the name of the Lord thy God in vain: for the Lord will not hold him guiltless that taketh his Name in vain.

People. *Lord, have mercy upon us, and incline our hearts to keep this law.*

Minister. Remember that thou keep holy the sabbath-day. Six days shalt thou labour, and do all that thou hast to do; but the seventh day is the sabbath of the Lord thy God. In it thou shalt do no manner of work, thou, and thy Son, and thy daughter, thy man-servant, and thy maid-servant, thy cattel, and the stranger that is within thy gates. For in six days the Lord made heaven and earth, the sea, and all that in them is, and rested the seventh day: wherefore the Lord blessed the seventh day, and hallowed it.

People. *Lord, have mercy upon us, and incline our hearts to keep this law.*

Minister. Honour thy Father and thy Mother, that thy days may be long in the land which the Lord thy God giveth thee.

People. *Lord, have mercy upon us, and incline our hearts to keep this law.*

Minister. Thou shalt do no murder.

People. *Lord, have mercy upon us, and incline our hearts to keep this law.*

Minister. Thou shalt not commit adultery.

People. *Lord, have mercy upon us, and incline our hearts to keep this law.*

Minister. Thou shalt not steal.

People. *Lord, have mercy upon us, and incline our hearts to keep this law.*

Minister. Thou shalt not bear false witness against thy neighbour.

People. *Lord, have mercy upon us, and incline our hearts to keep this law.*

Minister. Thou shalt not covet thy neighbours house, thou shalt not covet thy neighbours wife, nor his servant, nor his maid, nor his ox, nor his ass, nor any thing that is his.

People. *Lord, have mercy upon us, and write all these thy laws in our hearts, we beseech thee.*

¶ *Then shall follow one of these two Collects for the King, the Priest standing as before, and saying,*

Let us pray.

ALmighty God, whose kingdom is everlasting, and power infinite; have mercy upon the whole Church, and so rule the heart of thy chosen servant *WILLIAM*, our King and Governour, that he (knowing whose Minister he is) may above all things, seek thy honour and glory, and that we and all his subjects (duly considering whose authority he hath) may faithfully serve, honour, and humbly obey him, in thee and for thee, according to thy blessed word and ordinance, through Jesus Christ our Lord, who with thee, and the holy Ghost, liveth and reigneth ever one God, world without end. *Amen.*

¶ *Or.*

ALmighty and everlasting God, we are taught by thy holy word, that the hearts of Kings are in thy rule and governance; and that thou dost dispose and turn them as it seemeth best to thy godly wisdom; We humbly beseech thee so to dispose and govern the heart of *WILLIAM* thy servant, our King and Governour, that in all his thoughts, words, and works, he may ever seek thy honour and glory, and study to preserve thy people committed to his charge, in wealth, peace, and godliness. Grant this, O merciful Father, for thy dear sons sake Jesus Christ our Lord. *Amen.*

¶ *Then shall be said the Collect of the day. And immediately after the Collect, the Priest shall read the Epistle, saying,* The Epistle [*or,* The portion of Scripture appointed for the Epistle] is written in the—Chapter of—beginning at the—verse. *And the Epistle ended, he shall say,* Here endeth the Epistle. *Then shall be read the Gospel (the people all standing up) saying,* The holy Gospel is written in the—Chapter of—beginning at the—verse. *And the Gospel ended, shall be sung or said the Creed following, the people still standing, as before.*

IBelieve in one God the Father Almighty, Maker of heaven and earth, And of all things visible and invisible:

And in one Lord Jesus Christ, the only begotten Son of God, Begotten of his Father before all worlds, God of God, Light of Light, Very God of very God, Begotten, not made, Being of one substance with the Father, By whom all things were made: Who for us men, and for our salvation came down from heaven, And was incarnate by the holy Ghost of the Virgin Mary, And was made man, And was crucified also for us under Pontius Pilate. He suffered and was buried, And the third day he rose again according to the Scriptures, And ascended into heaven, And sitteth on the right hand of the Father. And he shall come again with glory to judge both the quick and the dead: Whose Kingdom shall have no end.

And I believe in the holy Ghost, The Lord and giver of life, Who proceedeth from the Father and the Son, Who with the Father and the Son together is worshipped and glorified, Who spake by the prophets. And I believe one Catholick and Apostolick Church. I acknowledge one Baptism for the remission of sins, And I look for the resurrection of the dead, And the life of the world to come. Amen.

¶ *Then the Curate shall declare unto the people what Holy-days, or Fasting-days are in the week following to be observed. And then also (if occasion be) shall notice be given of the Communion; and the Banns of Matrimony published; and Briefs, Citations, and Excommunications read. And nothing shall be proclaimed or published in the Church, during the time of Divine Service, but by the Minister: Nor by him any thing, but what is prescribed in the Rules of this Book, or enjoyned by the King, or by the Ordinary of the place.*

¶ *Then shall follow the Sermon, or one of the Homilies already set forth, or hereafter to be set forth by Authority.*

¶ *Then shall the Priest return to the Lords Table, and begin the Offertory, saying one or more of these Sentences following, as he thinketh most convenient in his Discretion.*

LEt your light so shine before men, that they may see your good works, and glorifie your Father which is in heaven. *S. Matth.* 5. 16.

Lay not up for your selves treasure upon earth, where the rust and moth doth corrupt, and where thieves break through and steal: but lay up for your selves treasures in heaven, where neither rust nor moth doth corrupt, and where thieves do not break through and steal. *S. Matth.* 6. 19, 20.

Whatsoever ye would that men should do unto you, even so do unto them; for this is the law and the prophets. *S. Matth.* 7. 12.

Not every one that saith unto me, Lord, Lord, shall enter into the kingdom of heaven, but he that doeth the will of my Father which is in heaven. *S. Matth.* 7. 21.

Zaccheus stood forth, and said unto the Lord, Behold, Lord, the half of my goods I give to the poor, and if I have done any wrong to any man, I restore four-fold. *S. Luke* 19. 8.

Who goeth a warfare at any time of his own cost? Who planteth a vineyard, and eateth not of the fruit thereof? Or who feedeth a flock, and eateth not of the milk of the flock? 1 *Cor.* 9. 7.

If we have sown unto you spiritual things, is it a great matter if we shall reap your worldly things? 1 *Cor.* 9. 11.

Do

Do ye not know that they who miniſter about holy things, live of the ſacrifice? and they who wait at the altar, are partakers with the altar? Even ſo hath the Lord alſo ordained, that they who preach the goſpel, ſhould live of the goſpel. *1 Cor. 9. 13, 14.*

He that ſoweth little, ſhall reap little: and he that ſoweth plenteouſly, ſhall reap plenteouſly. Let every man do according as he is diſpoſed in his heart, not grudgingly, or of neceſſity; for God loveth a cheerful giver. *2 Cor. 9. 6, 7.*

Let him that is taught in the word, miniſter unto him that teacheth in all good things. Be not deceived, God is not mocked: for whatſoever a man ſoweth, that ſhall he reap. *Gal. 6. 6, 7.*

While we have time, let us do good unto all men, and ſpecially unto them that are of the houſhold of faith. *Gal. 6. 10.*

Godlineſs is great riches, if a man be content with that he hath: for we brought nothing into the world, neither may we carry any thing out. *1 Tim. 6. 6, 7.*

Charge them who are rich in this world, that they be ready to give, and glad to diſtribute, laying up in ſtore for themſelves a good foundation againſt the time to come, that they may attain eternal life. *1 Tim. 6. 17, 18, 19.*

God is not unrighteous, that he will forget your works and labour that proceedeth of love; which love ye have ſhewed for his Names ſake, who have miniſtred unto the ſaints, and yet do miniſter. *Heb. 6. 10.*

To do good, and to diſtribute, forget not; for with ſuch ſacrifices God is pleaſed. *Heb. 13. 16.*

Whoſo hath this worlds good, and ſeeth his brother have need, and ſhutteth up his compaſſion from him, how dwelleth the love of God in him? *1 S. John 3. 17.*

Give alms of thy goods, and never turn thy face from any poor man, and then the face of the Lord ſhall not be turned away from thee. *Tob. 4. 7.*

Be merciful after thy power. If thou haſt much, give plenteouſly. If thou haſt little, do thy diligence gladly to give of that little: for ſo gathereſt thou thy ſelf a good reward in the day of neceſſity. *Tob. 4. 8, 9.*

He that hath pity upon the poor, lendeth unto the Lord: and look what he layeth out, it ſhall be paid him again. *Prov. 19. 17.*

Bleſſed be the man that provideth for the ſick and needy: for the Lord ſhall deliver him in the time of trouble. *Pſal. 41. 1.*

¶ *Whilſt theſe Sentences are in reading, the Deacons, Churchwardens, or other fit Perſon appointed for that purpoſe, ſhall receive the Alms for the Poor, and other devotions of the People, in a decent baſin, to be provided by the Pariſh for that purpoſe; and reverently bring it to the Prieſt, who ſhall humbly preſent and place it upon the holy Table.*

¶ *And when there is a Communion, the Prieſt ſhall then place upon the Table ſo much Bread and Wine, as he ſhall think ſufficient. After which done the Prieſt ſhall ſay,*

Let us pray for the whole ſtate of Chriſts Church militant here in earth.

ALmighty and everliving God, who by thy holy apoſtle haſt taught us to make prayers and ſupplications, and to give thanks for all men; We humbly beſeech thee moſt mercifully [† *to accept our alms and oblations, and*] to receive theſe our prayers, which we offer unto thy Divine Majeſty, beſeeching thee to inſpire continually the univerſal Church with the ſpirit of truth, unity, and concord: and grant that all they that do confeſs thy holy Name, may agree in the truth of thy holy word, and live in unity and godly love. We beſeech thee alſo to ſave and defend all Chriſtian kings, princes and governours; and ſpecially thy ſervant *William* our King, that under him we may be godly and quietly governed: and grant unto his whole Council, and to all that are put in authority under him, that they may truly and indifferently miniſter juſtice, to the puniſhment of wickedneſs and vice, and to the maintenance of thy true religion and virtue. Give grace, O heavenly Father, to all Biſhops and Curates, that they may both by their life and doctrine ſet forth thy true and lively Word, and rightly and duly adminiſter thy holy Sacraments: And to all thy people give thy heavenly grace; and eſpecially to this Congregation here preſent, that with meek heart, and due reverence they may hear and receive thy holy Word, truly ſerving thee in holineſs and righteouſneſs all the days of their life. And we moſt humbly beſeech thee of thy goodneſs, O Lord, to comfort and ſuccour all them who in this tranſitory life are in trouble, ſorrow, need, ſickneſs, or any other adverſity. And we alſo bleſs thy holy Name, for all thy ſervants departed this life in thy faith and fear; beſeeching thee to give us grace ſo to follow their good examples, that with them we may be partakers of thy heavenly kingdom. Grant this, O Father, for Jeſus Chriſts ſake our only Mediatour and Advocate. *Amen.*

† *If there be no alms or oblations, then ſhall the words* [of accepting our alms and oblations] *be left out unſaid.*

¶ *When the Miniſter giveth warning for the Celebration of the holy Communion, (which he ſhall always do upon the Sunday, or ſome Holiday immediately preceeding) After the Sermon or Homily ended, he ſhall read this Exhortation following.*

DEarly beloved, on——day next, I purpoſe, through Gods aſſiſtance, to adminiſter to all ſuch as ſhall be religiouſly and devoutly diſpoſed, the moſt comfortable Sacrament of the Body and Blood of Chriſt, to be by them received in remembrance of his meritorious croſs and paſſion, whereby alone we obtain remiſſion of our ſins, and are made partakers of the kingdom of heaven. Wherefore it is our duty to render moſt humble and hearty thanks to Almighty God our heavenly Father, for that he hath given his Son our Saviour Jeſus Chriſt, not only to die for us, but alſo to be our ſpiritual food and ſuſtenance in that holy Sacrament. Which being ſo divine and comfortable a thing to them who receive it worthily, and ſo dangerous to them that will preſume to receive it unworthily; my duty is to exhort you in the mean ſeaſon to conſider the dignity of that holy myſtery, and the great peril of the unworthy receiving thereof, and ſo to ſearch and examine your own conſciences, (and that not lightly, and after the manner of diſſemblers with God; but ſo) that ye may come holy and clean to ſuch an heavenly feaſt, in the marriage-garment required by God in holy Scripture, and be received as worthy partakers of that holy Table.

The way and means thereto is: Firſt, to examine your lives and converſations by the rule of Gods commandments; and whereinſoever ye ſhall perceive your ſelves to have offended, either by will, word, or deed, there to bewail your own ſinfulneſs, and to confeſs your ſelves to Almighty God, with full purpoſe of amendment of life. And if ye ſhall perceive your offences to be ſuch as are not only againſt God, but alſo againſt your neighbours, then ye ſhall reconcile your ſelves unto them, being ready to make reſtitution and ſatisfaction according to the uttermoſt of your powers, for all injuries and wrongs done by you to any other; and being likewiſe ready to forgive others that have offended you, as ye would have forgiveneſs of your offences at Gods hand: For otherwiſe the receiving of the holy Communion doth nothing elſe but increaſe your damnation. Therefore if any of you be a blaſphemer of God, an hinderer or ſlanderer of his Word, an adulterer, or be in malice, or envy, or in any other grievous crime; Repent you of your ſins, or elſe come not to that holy Table, leſt after the taking of that holy Sacrament the devil enter into you, as he entred into Judas, and fill you full of all iniquities, and bring you to deſtruction both of body and ſoul.

And becauſe it is requiſite, that no man ſhould come to the holy Communion, but with a full truſt in Gods mercy, and with a quiet conſcience; therefore if there be any of you, who by this means cannot quiet his own conſcience herein, but requireth further comfort or counſel, let him come to me, or to ſome other diſcreet and learned Miniſter of Gods word, and open his grief, that by the miniſtry of Gods holy word he may receive the benefit of abſolution, together with ghoſtly

counſel and advice, to the quieting of his conſcience, and avoiding of all ſcruple and doubtfulneſs.

¶ *Or in caſe he ſhall ſee the People negligent to come to the holy Communion, inſtead of the former, he ſhall uſe this Exhortation.*

DEarly beloved brethren, on—— I intend, by Gods grace, to celebrate the Lords ſupper: unto which in Gods behalf I bid you all that are here preſent, and beſeech you for the Lord Jeſus Chriſts ſake, that ye will not refuſe to come thereto, being ſo lovingly called and bidden by God himſelf. Ye know how grievous and unkind a thing it is, when a man hath prepared a rich feaſt, decked his table with all kind of proviſion, ſo that there lacketh nothing but the gueſts to ſit down, and yet they who are called (without any cauſe) moſt unthankfully refuſe to come. Which of you in ſuch a caſe would not be moved? who would not think a great injury and wrong done unto him? Wherefore moſt dearly beloved in Chriſt, take ye good heed, leſt ye withdrawing your ſelves from this holy Supper, provoke Gods indignation againſt you. It is an eaſie matter for a man to ſay, I will not communicate, becauſe I am otherwiſe hindred with worldly buſineſs. But ſuch excuſes are not ſo eaſily accepted and allowed before God. If any man ſay, I am a grievous ſinner, and therefore am afraid to come: Wherefore then do ye not repent and amend? When God calleth you, are ye not aſhamed to ſay you will not come? when ye ſhould return to God, will ye excuſe your ſelves, and ſay ye are not ready? Conſider earneſtly with your ſelves, how little ſuch feigned excuſes will avail before God. They that refuſed the feaſt in the Goſpel, becauſe they had bought a farm, or would try their yokes of oxen, or becauſe they were married, were not ſo excuſed, but counted unworthy of the heavenly feaſt. I for my part ſhall be ready, and according to mine office, I bid you in the name of God, I call you in Chriſts behalf, I exhort you, as you love your own ſalvation, that ye will be partakers of this holy Communion. And as the ſon of God did vouchſafe to yield up his ſoul by death upon the croſs for your ſalvation: ſo it is your duty to receive the Communion in remembrance of the ſacrifice of his death, as he himſelf hath commanded: which if ye ſhall neglect to do, conſider with your ſelves, how great injury ye do unto God, and how ſore puniſhment hangeth over your heads for the ſame; when ye wilfully abſtain from the Lords Table, and ſeparate from your brethren, who come to feed on the banquet of that moſt heavenly food. Theſe things if ye earneſtly conſider, ye will by Gods grace, return to a better mind: For the obtaining whereof, we ſhall not ceaſe to make our humble petitions unto Almighty God our heavenly Father.

¶ *At the time of the celebration of the Communion, the Communicants being conveniently placed for the Receiving of the holy Sacrament, the Prieſt ſhall ſay this Exhortation.*

DEarly beloved in the Lord, ye that mind to come to the holy Communion of the body and blood of our Saviour Chriſt, muſt conſider how Saint Paul exhorteth all perſons diligently to try and examine themſelves, before they preſume to eat of that bread, and drink of that cup. For as the benefit is great, if with a true penitent heart and lively faith, we receive that holy Sacrament, (for then we ſpiritually eat the fleſh of Chriſt, and drink his blood; then we dwell in Chriſt, and Chriſt in us; we are one with Chriſt, and Chriſt with us:) ſo is the danger great, if we receive the ſame unworthily. For then we are guilty of the body and blood of Chriſt our Saviour; we eat and drink our own damnation, not conſidering the Lords body; we kindle Gods wrath againſt us; we provoke him to plague us with divers diſeaſes, and ſundry kinds of death. Judge therefore your ſelves, brethren, that ye be not judged of the Lord, repent you truly for your ſins paſt; have a lively and ſtedfaſt faith in Chriſt our Saviour; amend your lives, and be in perfect charity with all men, ſo ſhall ye be meet partakers of thoſe holy myſteries. And above all things ye muſt give moſt humble and hearty thanks to God the Father, the Son, and the holy Ghoſt, for the redemption of the world by the death and paſſion of our Saviour Chriſt, both God and Man, who did humble himſelf even to the death upon the croſs, for us miſerable ſinners, who lay in darkneſs and the ſhadow of death, that he might make us the children of God, and exalt us to everlaſting life. And to the end that we ſhould alway remember the exceeding great love of our Maſter, and only Saviour, Jeſus Chriſt, thus dying for us, and the innumerable benefits which by his precious blood-ſhedding he hath obtained to us; he hath inſtituted and ordained holy myſteries, as pledges of his love, and for a continual remembrance of his death, to our great and endleſs comfort. To him therefore with the Father, and the holy Ghoſt, let us give (as we are moſt bounden) continual thanks, ſubmitting our ſelves wholly to his holy will and pleaſure, and ſtudying to ſerve him in true holineſs and righteouſneſs all the days of our life. *Amen.*

¶ *Then ſhall the Prieſt ſay to them that come to receive the holy Communion,*

YE that do truly and earneſtly repent you of your ſins, and are in love and charity with your neighbours, and intend to lead a new life, following the commandments of God, and walking from henceforth in his holy ways; Draw near with faith, and take this holy Sacrament to your comfort; and make your humble confeſſion to Almighty God, meekly kneeling upon your knees.

¶ *Then ſhall this general Confeſſion be made in the name of all thoſe that are minded to receive the holy Communion, by one of the Miniſters, both he and all the People kneeling humbly upon their knees, and ſaying,*

ALmighty God, Father of our Lord Jeſus Chriſt, Maker of all things, Judge of all men; We acknowledge and bewail our manifold ſins, and wickedneſs, which we from time to time moſt grievouſly have committed, by thought, word, and deed, againſt thy divine Majeſty, provoking moſt juſtly thy wrath and indignation againſt us. We do earneſtly repent, and are heartily ſorry for theſe our miſdoings; the remembrance of them is grievous unto us; the burden of them is intolerable. Have mercy upon us, have mercy upon us, moſt merciful Father; for thy Son our Lord Jeſus Chriſts ſake, forgive us all that is paſt, and grant that we may ever hereafter ſerve and pleaſe thee in newneſs of life, to the honour and glory of thy Name, through Jeſus Chriſt our Lord. Amen.

¶ *Then ſhall the Prieſt (or the Biſhop being preſent) ſtand up, and turning himſelf to the People, pronounce this Abſolution.*

ALmighty God our heavenly Father, who of his great mercy hath promiſed forgiveneſs of ſins to all them that with hearty repentance and true faith turn unto him; Have mercy upon you, pardon and deliver you from all your ſins, confirm and ſtrengthen you in all goodneſs, and bring you to everlaſting life, through Jeſus Chriſt our Lord. *Amen.*

¶ *Then ſhall the Prieſt ſay,*

Hear what comfortable words our Saviour Chriſt ſaith unto all that truly turn to him.

COme unto me, all that travel and are heavy laden, and I will refreſh you. *S. Matth.* 11. 28.

So God loved the world, that he gave his only begotten Son, to the end that all that believe in him ſhould not periſh, but have everlaſting life. *S. John* 3. 16.

Hear alſo what *S. Paul* ſaith.

This is a true ſaying, and worthy of all men to be received, That Chriſt Jeſus came into the world to ſave ſinners. 1 *Tim.* 1. 15.

Hear alſo what *S. John* ſaith.

If any man ſin, we have an advocate with the Father, Jeſus Chriſt the righteous, and he is the propitiation for our ſins. 1 *S. John* 2. 1.

¶ *After which, the Prieſt ſhall proceed, ſaying,*

Lift up your hearts.

Anſwer. We lift them up unto the Lord.

Prieſt. Let us give thanks unto our Lord God.

Anſwer. It is meet and right ſo to do.

¶ *Then*

¶ *Then ſhall the Prieſt turn to the Lords Table, and ſay,*

IT is very meet, right, and our bounden duty, that we ſhould at all times, and in all places give thanks unto thee, O Lord, Holy Father, Almighty, everlaſting God.

Theſe words [Holy Father] *muſt be omitted on Trinity Sunday.*

¶ *Here ſhall follow the proper Preface, according to the time, if there be any eſpecially appointed: or elſe immediately ſhall follow.*

THerefore with Angels and Archangels, and with all the company of Heaven, we laud and magnifie thy glorious Name, evermore praiſing thee, and ſaying, Holy, holy, holy, Lord God of hoſts, heaven and earth are full of thy glory. Glory be to thee, O Lord moſt high. *Amen.*

¶ *Proper Prefaces.*

¶ *Upon Chriſtmas-day, and ſeven days after.*

BEcauſe thou didſt give Jeſus Chriſt thine only Son to be born as at this time for us, who by the operation of the holy Ghoſt was made very man of the ſubſtance of the Virgin Mary his Mother, and that without ſpot of ſin, to make us clean from all ſin. Therefore with Angels, *&c.*

¶ *Upon Eaſter-day, and ſeven days after.*

BUt chiefly are we bound to praiſe thee for the glorious reſurrection of thy Son Jeſus Chriſt our Lord: for he is the very Paſchal Lamb, which was offered for us, and hath taken away the ſin of the world; who by his death hath deſtroyed death, and by his riſing to life again hath reſtored to us everlaſting life. Therefore, *&c.*

¶ *Upon Aſcenſion-day, and ſeven days after.*

THrough thy moſt dearly beloved Son Jeſus Chriſt our Lord, who after his moſt glorious reſurrection manifeſtly appeared to all his Apoſtles, and in their ſight aſcended up into heaven to prepare a place for us; that where he is, thither we might alſo aſcend, and reign with him in glory. Therefore, *&c.*

¶ *Upon Whitſunday, and ſix days after.*

THrough Jeſus Chriſt our Lord; according to whoſe moſt true promiſe, the holy Ghoſt came down as at this time from heaven with a ſudden great ſound, as it had been a mighty wind, in the likeneſs of fiery tongues, lighting upon the Apoſtles, to teach them, and to lead them to all truth, giving them both the gift of divers languages, and alſo boldneſs with fervent zeal conſtantly to preach the Goſpel unto all nations, whereby we have been brought out of darkneſs and errour into the clear light and true knowlege of thee, and of thy Son Jeſus Chriſt. Therefore with Angels, *&c.*

¶ *Upon the feaſt of Trinity only.*

WHo art one God, one Lord; not one only perſon, but three perſons in one ſubſtance. For that which we believe of the glory of the Father, the ſame we believe of the Son, and of the holy Ghoſt, without any difference or inequality. Therefore, *&c.*

¶ *After each of which Prefaces, ſhall immediately be ſung or ſaid,*

THerefore with Angels and Archangels, and with all the company of heaven, we laud and magnifie thy glorious Name, evermore praiſing thee, and ſaying, Holy, holy, holy, Lord God of hoſts, heaven and earth are full of thy glory. Glory be to thee, O Lord moſt high. *Amen.*

¶ *Then ſhall the Prieſt kneeling down at the Lords table, ſay in the name of all them that ſhall receive the Communion, this Prayer following.*

WE do not preſume to come to this thy Table, O merciful Lord, truſting in our own righteouſneſs, but in thy manifold and great mercies. We are not worthy ſo much as to gather up the crumbs under thy Table. But thou art the ſame Lord, whoſe property is always to have mercy; grant us therefore, gracious Lord, ſo to eat the fleſh of thy dear Son Jeſus Chriſt, and to drink his blood, that our ſinful bodies may be made clean by his body, and our ſouls waſhed through his moſt precious blood, and that we may evermore dwell in him, and he in us. *Amen.*

¶ *When the Prieſt ſtanding before the Table, hath ſo ordered the Bread and Wine, that he may with the more readineſs and decency break the Bread before the people, and take the Cup into his hands, he ſhall ſay the prayer of Conſecration as followeth.*

ALmighty God, our heavenly Father, who of thy tender mercy didſt give thine only Son Jeſus Chriſt to ſuffer death upon the croſs for our redemption, who made there (by his one oblation of himſelf once offered) a full, perfect, and ſufficient ſacrifice, oblation and ſatisfaction for the ſins of the whole world, and did inſtitute, and in his holy Goſpel command us to continue a perpetual memory of that his precious death, until his coming again; Hear us, O merciful Father, we moſt humbly beſeech thee, and grant that we receiving theſe thy creatures of Bread and Wine, according to thy Son our Saviour Jeſus Chriſts holy inſtitution, in remembrance of his death and paſſion, may be partakers of his moſt bleſſed body and blood: Who in the ſame night that he was betrayed ([a]) took bread, and when he had given thanks ([b]) he brake it, and gave it to his diſciples, ſaying, Take, eat ([c]) this is my Body which is given for you, do this in remembrance of me. Likewiſe after Supper ([d]) he took the cup, and when he had given thanks, he gave it to them, ſaying, Drink ye all of this, for this ([e]) is my Blood of the New Teſtament, which is ſhed for you, and for many for the remiſſion of ſins: Do this as oft as ye ſhall drink it, in remembrance of me. *Amen.*

(a) *Here the Prieſt is to take the Paten into his hands:*
(b) *And here to break the bread:*
(c) *And here to lay his hand upon all the bread.*
(d) *Here he is to take the Cup into his hand:*
(e) *And here to lay his hand upon every veſſel (be it Chalice or Flagon) in which there is any wine to be conſecrated.*

¶ *Then ſhall the Miniſter firſt receive the Communion in both kinds himſelf, and then proceed to deliver the ſame to the Biſhops, Prieſts, and Deacons in like manner, (if any be preſent) and after that to the people alſo in order, into their hands, all meekly kneeling. And when he delivereth the Bread to any one, he ſhall ſay,*

THE Body of our Lord Jeſus Chriſt, which was given for thee, preſerve thy body and ſoul unto everlaſting life. Take and eat this in remembrance that Chriſt died for thee, and feed on him in thy heart by faith with thankſgiving.

¶ *And the Miniſter that delivereth the Cup to any one, ſhall ſay,*

THE Blood of our Lord Jeſus Chriſt, which was ſhed for thee, preſerve thy body and ſoul unto everlaſting life. Drink this in remembrance that Chriſts Blood was ſhed for thee, and be thankful.

¶ *If the conſecrated Bread or Wine be all ſpent before all have communicated; the Prieſt is to conſecrate more according to the form before preſcribed: Beginning at* [our Saviour Chriſt in the ſame night, &c.] *for the bleſſing of the Bread; and at* [Likewiſe after Supper, &c.] *for the Bleſſing of the Cup.*

¶ *When all have communicated, the Miniſter ſhall return to the Lords Table, and reverently place upon it what remaineth of the conſecrated Elements, covering the ſame with a fair linen cloth.*

¶ *Then ſhall the Prieſt ſay the Lords Prayer, the People repeating after him every Petition.*

OUr Father, which art in heaven; Hallowed be thy Name. Thy kingdom come. Thy will be done in earth, As it is in heaven. Give us this day our daily bread. And forgive us our treſpaſſes, As we forgive them that treſpaſs againſt us. And lead us not into temptation; But deliver us from evil. For thine is the kingdom, and the power, and the glory, For ever and ever. Amen.

¶ *After ſhall be ſaid as followeth.*

O Lord and heavenly Father, We thy humble ſervants, entirely deſire thy Fatherly goodneſs, mercifully to accept this our ſacrifice of praiſe and thankſgiving; moſt humbly beſeeching thee to grant, that by the merits and death of thy Son Jeſus Chriſt, and through faith in his blood, we and all thy whole Church may obtain remiſſion of our ſins, and all other benefits of his Paſſion. And here we offer and preſent unto thee, O Lord, our ſelves, our ſouls, and bodies, to be a reaſonable, holy, and lively ſacrifice unto thee; humbly beſeeching thee, that all we who are partakers of this holy Communion, may be fulfilled with thy grace and heavenly

heavenly benediction. And although we be unworthy through our manifold ſins to offer unto thee any ſacrifice; yet we beſeech thee to accept this our bounden duty and ſervice; not weighing our merits, but pardoning our offences, through Jeſus Chriſt our Lord; by whom, and with whom, in the unity of the Holy Ghoſt, all honour, and glory be unto thee, O Father Almighty, world without end. *Amen.*

¶ *Or this.*

ALmighty and everliving God, we moſt heartily thank thee, for that thou doſt vouchſafe to feed us, who have duly received theſe holy myſteries, with the ſpiritual food of the moſt precious body and blood of thy Son our Saviour Jeſus Chriſt; and doſt aſſure us thereby of thy favour and goodneſs towards us; and that we are very members incorporate in the myſtical body of thy Son, which is the bleſſed company of all faithful people; and are alſo heirs through hope of thy everlaſting kingdom, by the merits of the moſt precious death and paſſion of thy dear Son. And we moſt humbly beſeech thee, O heavenly Father, ſo to aſſiſt us with thy grace, that we may continue in that holy fellowſhip, and do all ſuch good works as thou haſt prepared for us to walk in, through Jeſus Chriſt our Lord, to whom with thee and the Holy Ghoſt be all honour and glory world without end. *Amen.*

¶ *Then ſhall be ſaid or ſung,*

GLory be to God on high, and in earth peace, good will towards men. We praiſe thee, we bleſs thee, we worſhip thee, we glorifie thee, we give thanks to thee for thy great glory, O Lord God, heavenly King, God the Father Almighty.

O Lord, the only begotten Son Jeſu Chriſt; O Lord God, Lamb of God, Son of the Father, that takeſt away the ſins of the world, have mercy upon us. Thou that takeſt away the ſins of the world, have mercy upon us. Thou that takeſt away the ſins of the world, receive our prayer. Thou that ſitteſt at the right hand of God the Father, have mercy upon us.

For thou only art holy, thou only art the Lord, thou only, O Chriſt, with the Holy Ghoſt, art moſt high in the glory of God the Father. *Amen.*

¶ *Then the Prieſt (or Biſhop, if he be preſent) ſhall let them depart with this Bleſſing.*

THe peace of God which paſſeth all underſtanding, keep your hearts and minds in the knowledge and love of God, and of his Son Jeſus Chriſt our Lord: And the bleſſing of God Almighty, the Father, the Son, and the Holy Ghoſt, be amongſt you, and remain with you always. *Amen.*

¶ *Collects to be ſaid after the Offertory, when there is no Communion, every ſuch day one, or more; and the ſame may be ſaid alſo as often as occaſion ſhall ſerve, after the Collects, either of Morning or Evening Prayer, Communion or Litany, by the diſcretion of the Miniſter.*

ASſiſt us mercifully, O Lord, in theſe our ſupplications and prayers, and diſpoſe the way of thy ſervants towards the attainment of everlaſting ſalvation; that among all the changes and chances of this mortal life, they may ever be defended by thy moſt gracious and ready help, through Jeſus Chriſt our Lord. *Amen.*

OAlmighty Lord, and everlaſting God, vouchſafe, we beſeech thee, to direct, ſanctifie, and govern both our hearts and bodies in the ways of thy laws, and in the works of thy commandments, that through thy moſt mighty protection, both here and ever, we may be preſerved in body and ſoul, through our Lord and Saviour Jeſus Chriſt. *Amen.*

GRant, we beſeech thee, Almighty God, that the words which we have heard this day with our outward ears, may through thy grace be ſo grafted inwardly in our hearts, that they may bring forth in us the fruit of good living, to the honour and praiſe of thy Name, through Jeſus Chriſt our Lord. *Amen.*

PRevent us, O Lord, in all our doings, with thy moſt gracious favour, and further us with thy continual help, that in all our works begun, continued and ended in thee, we may glorifie thy holy Name, and finally by thy mercy obtain everlaſting life, through Jeſus Chriſt our Lord. *Amen.*

ALmighty God, the fountain of all wiſdom, who knoweſt our neceſſities before we ask, and our ignorance in asking; We beſeech thee to have compaſſion upon our infirmities; and thoſe things which for our unworthineſs we dare not, and for our blindneſs we cannot ask, vouchſafe to give us for the worthineſs of thy Son Jeſus Chriſt our Lord. *Amen.*

ALmighty God, who haſt promiſed to hear the petitions of them that ask in thy Sons name; We beſeech thee mercifully to incline thine ears to us, that have made now our prayers and ſupplications unto thee, and grant that thoſe things which we have faithfully asked according to thy will, may effectually be obtained, to the relief of our neceſſity, and to the ſetting forth of thy glory, through Jeſus Chriſt our Lord. *Amen.*

Upon the Sundays and other Holy-days (if there be no Communion) ſhall be ſaid all that is appointed at the Communion, until the end of the general Prayer, [For the good eſtate of the Catholick Church of Chriſt] together with one or mo of theſe Collects laſt before rehearſed, concluding with the Bleſſing.

¶ *And there ſhall be no Celebration of the Lords Supper, except there be a convenient number to communicate with the Prieſt, according to his diſcretion.*

¶ *And if there be not above twenty perſons in the Pariſh, of diſcretion to receive the Communion; yet there ſhall be no Communion, except four (or three at the leaſt) communicate with the Prieſt.*

¶ *And in Cathedral and Collegiate Churches and Colledges, where there are many Prieſts and Deacons, they all all receive the Communion with the Prieſt, every Sunday at the leaſt, except they have a reaſonable cauſe to the contrary.*

¶ *And to take away all occaſion of diſſenſion, and ſuperſtition which any perſon hath or might have concerning the Bread and Wine, it ſhall ſuffice that the Bread be ſuch as is uſual to be eaten; but the beſt and pureſt Wheat Bread that conveniently may be gotten.*

¶ *And if any of the Bread and Wine remain unconſecrated, the Curate ſhall have it to his own uſe: but if any remain of that which was conſecrated, it ſhall not be carried out of the Church, but the Prieſt, and ſuch other of the Communicants as he ſhall then call unto him, ſhall immediately after the Bleſſing, reverently eat and drink the ſame.*

¶ *The Bread and Wine for the Communion ſhall be provided by the Curate and the Church wardens at the charges of the Pariſh.*

¶ *And note, that every Pariſhioner ſhall communicate at the leaſt three times in the year of which Eaſter to be one. And yearly at Eaſter every Pariſhioner ſhall reckon with the Parſon, Vicar, or Curate, or his or their Deputy or Deputies, and pay to them or him all Eccleſiaſtical duties, accuſtomably due, then and at that time to be paid.*

¶ *After the Divine Service ended, the Money given at the Offertory, ſhall be diſpoſed of to ſuch pious and charitable uſes, as the Miniſter and Church-wardens ſhall think fit. Wherein if they diſagree, it ſhall be diſpoſed of as the Ordinary ſhall appoint.*

WHereas it is ordained in this Office for the Adminiſtration of the Lords Supper, that the Communicants ſhould receive the ſame kneeling; (which Order is well meant, for a ſignification of our humble and grateful acknowledgment of the benefits of Chriſt therein given to all worthy receivers, and for the avoiding of ſuch profanation, and diſorder in the holy Communion, as might otherwiſe enſue) Yet, leſt the ſame kneeling ſhould by any perſons, either out of ignorance and infirmity, or out of malice and obſtinacy, be miſconſtrued and depraved; it is here declared, that thereby no Adoration is intended, or ought to be done, either unto the Sacramental Bread and Wine, there bodily received, or unto any corporal preſence of Chriſts natural Fleſh and Blood. For the Sacramental Bread and Wine remain ſtill in their very natural ſubſtances, and therefore may not be adored, (for that were idolatry to be abhorred of all faithful Chriſtians) And the natural Body and Blood of our Saviour Chriſt are in Heaven, and not here; it being againſt the truth of Chriſts natural Body, to be at one time in more places then one.

The

The Miniſtration of Publick Baptiſm of Infants to be uſed in the Church.

¶ *THe people are to be admoniſhed, that it is moſt convenient that Baptiſm ſhould not be adminiſtred but upon Sundays and other Holy-days, when the moſt number of people come together: as well for that the Congregation there preſent may teſtifie the receiving of them that be newly baptized into the number of Chriſts Church; as alſo becauſe in the Baptiſm of Infants, every man preſent may be put in remembrance of his own profeſſion made to God in his Baptiſm. For which cauſe alſo it is expedient that Baptiſm be miniſtred in the vulgar tongue. Nevertheleſs (if neceſſity ſo require) children may be baptized upon any other day.*

¶ *And note, that there ſhall be for every male-child to be baptized, two Godfathers and one Godmother: and for every female, one Godfather and two Godmothers.*

¶ *When there are children to be baptized, the Parents ſhall give knowledge thereof over night, or in the morning before the beginning of Morning Prayer, to the Curate. And then the Godfathers and Godmothers, and the People with the Children muſt be ready at the Font, either immediately after the laſt Leſſon at Morning Prayer, or elſe immediately after the laſt Leſſon at Evening Prayer, as the Curate by his diſcretion ſhall appoint. And the Prieſt coming to the Font, (which is then to be filled with pure Water) and ſtanding there, ſhall ſay,*

Hath this Child been already Baptized, or no?

¶ *If they anſwer,* No: *Then ſhall the Prieſt proceed as followeth.*

DEarly beloved, Foraſmuch as all men are conceived and born in ſin, and that our Saviour Chriſt ſaith, None can enter into the kingdom of God, except he be regenerate and born anew of water and of the Holy Ghoſt; I beſeech you to call upon God the Father, through our Lord Jeſus Chriſt, that of his bounteous mercy he will grant to *this child* that thing which by nature *he* cannot have, that *he* may be baptized with water and the Holy Ghoſt, and received into Chriſts holy Church, and be made *a lively member* of the ſame.

¶ *Then ſhall the Prieſt ſay,*

Let us pray.

ALmighty and everlaſting God, who of thy great mercy didſt ſave Noah and his Family in the ark from periſhing by water, and alſo didſt ſafely lead the children of Iſrael thy people through the red Sea, figuring thereby thy holy Baptiſm; and by the Baptiſm of thy well-beloved Son Jeſus Chriſt in the river Jordan, didſt ſanctifie water to the myſtical waſhing away of ſin; We beſeech thee for thine infinite mercies, that thou wilt mercifully look upon *this child*; waſh *him*, and ſanctifie *him* with the Holy Ghoſt, that *he* being delivered from thy wrath, may be received into the ark of Chriſts Church, and being ſtedfaſt in faith, joyful through hope, and rooted in charity, may ſo paſs the waves of this troubleſom world, that finally *he* may come to the land of everlaſting life; there to reign with thee world without end, through Jeſus Chriſt our Lord. *Amen.*

ALmighty and immortal God, the aid of all that need, the helper of all that flee to thee for ſuccour, the life of them that believe, and the reſurrection of the dead; We call upon thee for *this infant*, that *he* coming to thy holy Baptiſm, may receive remiſſion of *his* ſins by ſpiritual regeneration. Receive *him*, O Lord, as thou haſt promiſed by thy well-beloved Son, ſaying, Ask, and ye ſhall have; ſeek, and ye ſhall find; knock, and it ſhall be opened unto you: So give now unto us that ask; let us that ſeek find; open the gate unto us that knock; that *this infant* may enjoy the everlaſting benediction of thy heavenly waſhing, and may come to the eternal kingdom which thou haſt promiſed by Chriſt our Lord. *Amen.*

¶ *Then ſhall the People ſtand up, and the Prieſt ſhall ſay,*

Hear the words of the Goſpel written by Saint *Mark*, in the tenth chapter, at the thirteenth verſe.

THey brought young children to Chriſt that he ſhould touch them; and his diſciples rebuked thoſe that brought them. But when Jeſus ſaw it, he was much diſpleaſed, and ſaid unto them, Suffer the little children to come unto me, and forbid them not; for of ſuch is the kingdom of God. Verily I ſay unto you, Whoſoever ſhall not receive the kingdom of God as a little child, he ſhall not enter therein. And he took them up in his arms, put his hands upon them, and bleſſed them.

¶ *After the Goſpel is read, the Miniſter ſhall make this brief Exhortation upon the words of the Goſpel.*

BEloved, ye hear in this Goſpel the words of our Saviour Chriſt, that he commanded the children to be brought unto him; how he blamed thoſe that would have kept them from him; how he exhorteth all men to follow their innocency. Ye perceive how by his outward geſture and deed he declared his good will toward them; for he embraced them in his arms, he laid his hands upon them, and bleſſed them. Doubt ye not therefore, but earneſtly believe, that he will likewiſe favourably receive *this* preſent *Infant*, that he will embrace *him* with the arms of his mercy, that he will give unto *him* the bleſſing of eternal life, and make *him* partaker of his everlaſting kingdom. Wherefore we being thus perſwaded of the good will of our heavenly Father, towards *this Infant*, declared by his Son Jeſus Chriſt, and nothing doubting but that he favourably alloweth this charitable work of ours, in bringing *this Infant* to his holy baptiſm, let us faithfully and devoutly give thanks unto him, and ſay,

ALmighty and everlaſting God, heavenly Father, we give thee humble thanks that thou haſt vouchſafed to call us to the knowledge of thy grace and faith in thee: Increaſe this knowledge, and confirm this faith in us evermore. Give thy holy Spirit to *this Infant*, that *he* may be born again, and be made *an heir* of everlaſting ſalvation, through our Lord Jeſus Chriſt, who liveth and reigneth with thee and the holy Spirit, now and for ever. *Amen.*

¶ *Then ſhall the Prieſt ſpeak unto the Godfathers and Godmothers on this wiſe.*

DEarly beloved, ye have brought *this Child* here to be baptized, ye have prayed that our Lord Jeſus Chriſt would vouchſafe to receive *him*, to releaſe *him* of *his* ſins, to ſanctifie *him* with the holy Ghoſt, to give *him* the kingdom of heaven, and everlaſting life. Ye have heard alſo that our Lord Jeſus Chriſt hath promiſed in his Goſpel to grant all theſe things that ye have prayed for: which promiſe he for his part will moſt ſurely keep and perform. Wherefore after this promiſe made by Chriſt, *this Infant* muſt alſo faithfully for *his* part promiſe by you that are *his* Sureties (until *he* come of age to take it upon *himſelf*) that *he* will renounce the devil and all his works, and conſtantly believe Gods holy word, and obediently keep his commandments.

I demand therefore,

DOſt thou in the Name of this child renounce the devil and all his works, the vain pomp and glory of the world, with all covetous deſires of the ſame, and the carnal deſires of the fleſh, ſo that thou wilt not follow, nor be led by them?

Anſwer. I renounce them all.

Miniſter.

Minister. DOst thou believe in God the Father Almighty, Maker of heaven and earth? And in Jesu Christ, his only begotten Son our Lord? and that he was conceived by the holy Ghost; born of the Virgin Mary; that he suffered under Pontius Pilate, was crucified, dead and buried; that he went down into hell, and also did rise again the third day; that he ascended into heaven, and sitteth at the right hand of God the Father Almighty; and from thence shall come again at the end of the world, to judge the quick and the dead?

And dost thou believe in the holy Ghost; the holy Catholick Church; the Communion of Saints; the remission of sins; the resurrection of the flesh; and everlasting life after death?

Answer. All this I stedfastly believe.

Minister. WIlt thou be baptized in this faith?

Answer. That is my desire.

Minister. WIlt thou then obediently keep Gods holy will and commandments, and walk in the same all the days of thy life?

Answer. I will.

¶ *Then shall the Priest say,*

OMerciful God, grant that the old Adam in *this Child* may be so buried, that the new man may be raised up in *him*. *Amen.*

Grant that all carnal affections may die in *him*, and that all things belonging to the Spirit, may live and grow in *him*. *Amen.*

Grant that *he* may have power and strength to have victory, and to triumph against the devil, the world, and the flesh. *Amen.*

Grant that whosoever is here dedicated to thee by our office and ministry, may also be endued with heavenly virtues, and everlastingly rewarded, through thy mercy, O blessed Lord God, who dost live and govern all things, world without end. *Amen.*

ALmighty everliving God, whose most dearly beloved Son Jesus Christ, for the forgiveness of our sins, did shed out of his most precious side both water and blood, and gave commandment to his disciples, that they should go teach all nations, and baptize them in the name of the Father, and of the Son, and of the holy Ghost; Regard, we beseech thee, the supplications of thy congregation; sanctifie this water to the mystical washing away of sin; and grant that *this child* now to be baptized therein, may receive the fulness of thy grace, and ever remain in the number of thy faithful and elect children, through Jesus Christ our Lord. *Amen.*

¶ *Then the Priest shall take the child into his hands, and shall say to the Godfathers and Godmothers,*

Name this child.

And then naming it after them (if they shall certifie him that the child may well endure it) he shall dip it in the water discreetly and warily, saying,

NN. I baptize thee in the Name of the Father, and of the Son, and of the Holy Ghost. Amen.

¶ *But if they certifie that the child is weak, it shall suffice to pour water upon it, saying the foresaid words,*

NN. I baptize thee in the Name of the Father, and of the Son, and of the holy Ghost. Amen.

¶ *Then shall the Priest say,*

WE receive this child into the congregation of Christs flock, † and do sign *him* with the sign of the Cross, in token that hereafter *he* shall not be ashamed to confess the faith of Christ crucified, and manfully to fight under his banner, against sin, the world, and the devil, and to continue Christs faithful souldier and servant unto *his* lives end. Amen.

† *Here the Priest shall make a cross upon the child's forehead.*

¶ *Then shall the Priest say,*

SEeing now, dearly beloved brethren, that *this child is* regenerate and grafted into the body of Christs Church, let us give thanks unto Almighty God for these benefits, and with one accord make our prayers unto him, that *this child* may lead the rest of *his* life according to this beginning.

Then shall be said, all kneeling,

OUr Father, which art in heaven; Hallowed be thy Name. Thy kingdom come. Thy will be done in earth, As it is in heaven. Give us this day our daily bread. And forgive us our trespasses, As we forgive them that trespass against us. And lead us not into temptation; But deliver us from evil. Amen.

¶ *Then shall the Priest say,*

WE yield thee hearty thanks, most merciful Father, that it hath pleased thee to regenerate *this infant* with thy holy Spirit, to receive *him* for thine own *child* by adoption, and to incorporate *him* into thy holy Church. And humbly we beseech thee to grant, that *he* being dead unto sin, and living unto righteousness, and being buried with Christ in his death, may crucifie the old man, and utterly abolish the whole body of sin, and that as *he is* made *partaker* of the death of thy Son, *he* may also be *partaker* of his resurrection; so that finally with the residue of thy holy Church, *he* may be *an inheritour* of thine everlasting kingdom, through Christ our Lord. *Amen.*

¶ *Then all standing up, the Priest shall say to the Godfathers and Godmothers this Exhortation following.*

FOrasmuch as *this child* hath promised by you *his* sureties, to renounce the devil and all his works, to believe in God, and to serve him; ye must remember that it is your parts and duties to see that *this infant* be taught, so soon as *he* shall be able to learn, what a solemn vow, promise and profession *he hath* here made by you. And that *he* may know these things the better, ye shall call upon *him* to hear Sermons, and chiefly ye shall provide that *he* may learn the Creed, the Lords Prayer, and the ten Commandments in the vulgar tongue, and all other things which a Christian ought to know and believe to his souls health; and that *this child* may be virtuously brought up to lead a godly and a Christian life; remembring always, that Baptism doth represent unto us our profession, which is, to follow the example of our Saviour Christ, and to be made like unto him; that as he died and rose again for us, so should we who are baptized, die from sin, and rise again unto righteousness, continually mortifying all our evil and corrupt affections, and daily proceeding in all virtue and godliness of living.

¶ *Then shall he add, and say,*

YE are to take care that *this child* be brought to the Bishop to be confirmed by him, so soon as *he* can say the Creed, the Lords Prayer, and the ten Commandments in the vulgar tongue, and be further instructed in the Church-Catechism set forth for that purpose.

IT *is certain by Gods word, that Children which are baptized, dying before they commit actual sin, are undoubtedly saved.*

TO *take away all scruple concerning the use of the sign of the Cross in Baptism; the true explication thereof, and the just reasons for retaining of it, may be seen in the* xxxth *Canon first published in the Year* MDCIV.

The

The Miniſtration of Private Baptiſm of Children in Houſes.

¶ THe Curates of every Pariſh ſhall often admoniſh the People, that they defer not the Baptiſm of their Children longer then the firſt or ſecond next Sunday after their Birth, or other Holiday falling between, unleſs upon a great and reaſonable cauſe, to be approved by the Curate.

¶ And alſo they ſhall warn them, that without like great cauſe and neceſſity they procure not their Children to be baptized at home in their houſes. But when need ſhall compel them ſo to do, then Baptiſm ſhall be adminiſtred on this faſhion.

¶ Firſt let the Miniſter of the Pariſh (or in his abſence, any other lawful Miniſter that can be procured) with them that are preſent, call upon God, and ſay the Lords Prayer, and ſo many of the Collects appointed to be ſaid before in the Form of Publick Baptiſm, as the time and preſent exigence will ſuffer. And then, the Child being named by ſome one that is preſent, the Miniſter ſhall pour water upon it, ſaying theſe words;

NI baptize thee In the Name of the Father, and of the Son, and of the holy Ghoſt. Amen.

¶ Then all kneeling down, the Miniſter ſhall give thanks unto God, and ſay,

WE yield thee hearty thanks, moſt merciful Father, that it hath pleaſed thee to regenerate this Infant with thy holy Spirit; to receive *him* for thine own child by adoption, and to incorporate *him* into thy holy Church. And we humbly beſeech thee to grant, that as *he* is now made partaker of the death of thy Son, ſo *he* may be alſo of his reſurrection: and that finally with the reſidue of thy Saints *he* may inherit thine everlaſting kingdom, through the ſame thy Son Jeſus Chriſt our Lord. *Amen.*

¶ And let them not doubt, but that the child ſo baptized, is lawfully and ſufficiently baptized, and ought not to be baptized again. Yet nevertheleſs, if the child which is after this ſort baptized, do afterward live, it is expedient that it be brought into the Church, to the intent, that if the Miniſter of the ſame Pariſh did himſelf baptize that child, the congregation may be certified of the true form of Baptiſm by him privately before uſed: In which caſe he ſhall ſay thus,

I certifie you, that according to the due and preſcribed order of the Church, *at ſuch a time*, and *at ſuch a place*, before divers witneſſes I baptized this child.

¶ BUt if the child were baptized by any other lawful Miniſter; then the Miniſter of the Pariſh where the child was born or chriſtened, ſhall examine and try whether the child be lawfully baptized, or no. In which caſe, if thoſe that bring any child to the church, do anſwer, that the ſame child is already baptized, then ſhall the Miniſter examine them further, ſaying,

BY whom was this child baptized?

Who was preſent when this child was baptized?

Becauſe ſome things eſſential to this Sacrament may happen to be omitted through fear or haſte, in ſuch times of extremity; therefore I demand further of you,

With what matter was this child baptized?

With what words was this child baptized?

¶ And if the Miniſter ſhall find by the anſwers of ſuch as bring the child, that all things were done as they ought to be: then ſhall not he chriſten the child again, but ſhall receive him as one of the flock of true Chriſtian people, ſaying thus,

I Certifie you, that in this caſe all is well done, and according unto due order, concerning the baptizing of this child; who being born in original ſin, and in the wrath of God, is now by the laver of regeneration in baptiſm, received into the number of the children of God, and heirs of everlaſting life: For our Lord Jeſus Chriſt doth not deny his grace and mercy unto ſuch Infants, but moſt lovingly doth call them unto him, as the holy Goſpel doth witneſs to our comfort on this wiſe.

The Goſpel. Mark 10. 13.

THey brought young children to Chriſt, that he ſhould touch them; and his diſciples rebuked thoſe that brought them. But when Jeſus ſaw it, he was much diſpleaſed, and ſaid unto them, Suffer the little children to come unto me, and forbid them not; for of ſuch is the kingdom of God. Verily I ſay unto you, Whoſoever ſhall not receive the kingdom of God as a little child, he ſhall not enter therein. And he took them up in his arms, put his hands upon them, and bleſſed them.

¶ After the Goſpel is read, the Miniſter ſhall make this brief Exhortation upon the words of the Goſpel.

BEloved, ye hear in this Goſpel the words of our Saviour Chriſt, that he commanded the children to be brought unto him; how he blamed thoſe that would have kept them from him; how he exhorted all men to follow their innocency. Ye perceive how by his outward geſture and deed he declared his good will toward them; for he embraced them in his arms, he laid his hands upon them, and bleſſed them. Doubt ye not therefore, but earneſtly believe, that he hath likewiſe favourably received this preſent Infant, that he hath embraced *him* with the arms of his mercy, and (as he hath promiſed in his holy word) will give unto *him* the bleſſing of eternal life, and make *him* partaker of his everlaſting kingdom. Wherefore we being thus perſwaded of the good will of our heavenly Father, declared by his Son Jeſus Chriſt toward this Infant, let us faithfully and devoutly give thanks unto him, and ſay the prayer which the Lord himſelf taught us.

OUr Father, which art in heaven; Hallowed be thy Name. Thy kingdom come. Thy will be done in earth, As it is in heaven. Give us this day our daily bread. And forgive us our treſpaſſes, As we forgive them that treſpaſs againſt us. And lead us not into temptation; But deliver us from evil. Amen.

ALmighty and everlaſting God, heavenly Father, we give thee humble thanks, that thou haſt vouchſafed to call us to the knowledge of thy grace and faith in thee; increaſe this knowledge, and confirm this faith in us evermore. Give thy holy Spirit to this Infant, that *he* being born again, and being made an heir of everlaſting ſalvation, through our Lord Jeſus Chriſt, may continue thy ſervant, and attain thy promiſe, through the ſame our Lord Jeſus Chriſt thy Son, who liveth and reigneth with thee and the Holy Spirit, now and for ever. *Amen.*

¶ Then ſhall the Prieſt demand the name of the Child, which being by the Godfathers and Godmothers pronounced, the Miniſter ſhall ſay,

DOſt thou in the Name of this child renounce the devil and all his works, the vain pomp and glory of this world, with all covetous deſires of the ſame, and the carnal deſires of the fleſh, ſo that thou wilt not follow, nor be led by them?

Anſwer. I renounce them all.

Miniſter. DOſt thou believe in God the Father Almighty, Maker of heaven and earth? And in Jeſus Chriſt his only begotten Son our Lord? and that he was conceived by the holy Ghoſt; born of the Virgin Mary; that he ſuffered under Pontius Pilate, was crucified, dead and buried; that he went down into hell, and alſo did riſe again the third day; that he aſcended into heaven, and ſitteth at the right hand of God the Father Almighty; and from thence ſhall come again at the end of the world to judge the quick and the dead?

And doſt thou believe in the Holy Ghoſt; the holy Catholick Church the Communion of Saints; the remiſſion of ſins; the reſurrection of the fleſh; and everlaſting life after death?

Anſwer. All this I ſtedfaſtly believe.

Baptism of those of riper years.

Minister. WIlt thou then obediently keep Gods holy will and commandments, and walk in the same all the days of thy life?

Answer. I will.

¶ *Then the Priest shall say,*

WE receive this child into the congregation of Christs flock, and do † sign *him* with the sign of the cross, in token that hereafter *he* shall not be ashamed to confess the faith of Christ crucified, and manfully to fight under his banner against sin, the world, and the devil; and to continue Christs faithful souldier and servant unto *his* lives end. Amen.

† *The Priest shall make a cross upon the childs forehead.*

¶ *Then shall the Priest say,*

SEeing now, dearly beloved brethren, that this child is by baptism regenerate and grafted into the body of Christs Church, let us give thanks unto Almighty God for these benefits, and with one accord make our prayers unto him, that *he* may lead the rest of *his* life according to this beginning.

¶ *Then shall the Priest say,*

WE yield thee most hearty thanks, most merciful Father, that it hath pleased thee to regenerate *this Infant* with thy holy Spirit, to receive *him* for thine own child by adoption, and to incorporate *him* into thy holy Church. And humbly we beseech thee to grant, that *he* being dead unto sin, and living unto righteousness, and being buried with Christ in his death, may crucifie the old man, and utterly abolish the whole body of sin, and that as *he is* made partaker of the death of thy Son, *he* may also be partaker of his resurrection; so that finally with the residue of thy holy Church, *he* may be an inheritour of thine everlasting kingdom, through Jesus Christ our Lord. *Amen.*

¶ *Then all standing up, the Priest shall make this Exhortation to the Godfathers and Godmothers.*

FOrasmuch as this child hath promised by you *his* sureties, to renounce the devil and all his works, to believe in God, and to serve him; ye must remember that it is your parts and duties to see that this Infant be taught, so soon as *he* shall be able to learn, what a solemn vow, promise and profession *he* hath made by you. And that *he* may know these things the better, ye shall call upon *him* to hear Sermons, and chiefly ye shall provide that *he* may learn the Creed, the Lords Prayer, and the ten Commandments in the vulgar tongue, and all other things which a Christan ought to know and believe to his souls health; and that this child may be virtuously brought up to lead a Godly and a Christian life; remembring alway that Baptism doth represent unto us our profession, which is, to follow the example of our Saviour Christ, and be made like unto him; that as he died and rose again for us; so should we who are baptized, die from sin, and rise again unto righteousness, continually mortifying all our evil and corrupt affections, and daily proceeding in all virtue and godliness of living.

¶ *But if they which bring the Infant to the Church do make such uncertain answers to the Priests questions, as that it cannot appear that the child was baptized with water, In the Name of the Father, and of the Son, and of the holy Ghost, (which are essential parts of Baptism) then let the Priest baptize it in the form before appointed for Publick Baptism of Infants; saving that at the dipping of the child in the Font, he shall use this form of words.*

IF thou art not already baptized, *N.* I baptize thee, In the Name of the Father, and of the Son, and of the holy Ghost. Amen.

The Ministration of *BAPTISM* to such as are of riper years, and able to answer for themselves.

¶ *WHen any such persons as are of riper years are to be baptized, timely notice shall be given to the Bishop, or whom he shall appoint for that purpose, a week before at the least, by the Parents, or some other discreet persons; that so due care may be taken for their examination, whether they be sufficiently instructed in the principles of the Christian Religion; and that they may be exhorted to prepare themselves with Prayers and Fasting for the receiving of this Holy Sacrament.*

¶ *And if they shall be found fit, then the Godfathers and Godmothers (the people being assembled upon the Sunday or Holy day appointed) shall be ready to present them at the Font, immediately after the second Lesson, either at Morning or Evening Prayer, as the Curate in his discretion shall think fit.*

¶ *And standing there, the Priest shall ask whether any of the persons here presented be baptized or no: If they shall answer,* No: *then shall Priest say thus,*

DEarly beloved; forasmuch as all men are conceived and born in sin, (and that which is born of the flesh is flesh) and they that are in the flesh cannot please God, but live in sin, committing many actual transgressions; and that our Saviour Christ saith, None can enter into the kingdom of God, except he be regenerate and born anew of water and of the Holy Ghost; I beseech you to call upon God the Father, through our Lord Jesus Christ, that of his bounteous goodness he will grant to *these persons* that which by nature *they* cannot have, that *they* may be baptized with water and the Holy Ghost, and received into Christs holy Church, and be made lively *members* of the same.

¶ *Then shall the priest say,*

Let us pray.

(¶ *And here all the Congregation shall kneel*)

ALmighty and everlasting God, who of thy great mercy didst save Noah and his family in the ark from perishing by water, and also didst safely lead the children of Israel thy people through the Red sea, figuring thereby thy holy Baptism; and by the Baptism of thy well-beloved Son Jesus Christ in the river Jordan didst sanctifie the element of water to the mystical washing away of sin; We beseech thee for thine infinite mercies, that thou wilt mercifully look upon *these* thy *servants*; wash *them*, and sanctifie *them* with the Holy Ghost, that *they* being delivered from thy wrath, may be received into the ark of Christs Church; and being stedfast in faith, joyful through hope, and rooted in charity, may so pass the waves of this troublesome world, that finally *they* may come to the land of everlasting life, there to reign with thee world without end, through Jesus Christ our Lord. *Amen.*

ALmighty and immortal God, the aid of all that need, the helper of all that flee to thee for succour, the life of them that believe, and the resurrection of the dead; We call upon thee for *these persons*, that *they* coming to thy holy Baptism, may receive remission of *their* sins by spiritual regeneration. Receive *them*, O Lord, as thou hast promised by thy well-beloved Son, saying, Ask, and ye shall receive; seek, and ye shall find; knock, and it shall be opened unto you; So give now unto us that ask; let us that seek find; open the gate unto us that knock; that *these persons* may enjoy the everlasting benediction of thy heavenly washing, and may come to the eternal kingdom which thou hast promised by Christ our Lord. *Amen.*

¶ *Then shall the people stand up, and the Priest shall say,*

Hear the words of the Gospel written by Saint John, in the third chapter, beginning at the first verse.

THere was a man of the Pharisees named Nicodemus, a ruler of the Jews. The same came to Jesus by night, and said unto him, Rabbi, we know that thou art a teacher come from God; for no man can do these miracles that thou doest, except God be with him. Jesus answered and said unto him, Verily, verily I say unto thee, Except a man be born again, he cannot see the Kingdom of God. Nicodemus saith unto him, How can a man be born when he is old? Can he enter the second time into his mothers womb, and be born? Jesus answered, Verily, verily I say unto thee, Except a man be born of water and of the Spirit, he cannot enter

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into the kingdom of God. That which is born of the fleſh, is fleſh; and that which is born of the Spirit, is ſpirit. Marvel not that I ſaid unto thee, ye muſt be born again. The wind bloweth where it liſteth, and thou heareſt the ſound thereof; but canſt not tell whence it cometh, and whither it goeth: ſo is every one that is born of the Spirit.

¶ *After which he ſhall ſay this Exhortation following.*

BEloved, ye hear in this Goſpel the expreſs words of our Saviour Chriſt, that except a man be born of water and of the Spirit, he cannot enter into the kingdom of God. Whereby ye may perceive the great neceſſity of this Sacrament, where it may be had. Likewiſe immediately before his aſcenſion into heaven (as we read in the laſt chapter of Saint Marks Goſpel) he gave command to his diſciples, ſaying, Go ye into all the world, and preach the Goſpel to every creature. He that believeth and is baptized, ſhall be ſaved; but he that believeth not ſhall be damned. Which alſo ſheweth unto us the great benefit we reap thereby. For which cauſe Saint Peter the Apoſtle, when upon his firſt preaching of the Goſpel many were pricked at the heart, and ſaid to him and the reſt of the Apoſtles, Men and brethren, what ſhall we do? replied and ſaid unto them, Repent and be baptized every one of you for the remiſſion of ſins, and ye ſhall receive the gift of the holy Ghoſt. For the promiſe is to you and your children, and to all that are afar off, even as many as the Lord our God ſhall call. And with many other words exhorted he them, ſaying, Save your ſelves from this untoward generation. For (as the ſame Apoſtle teſtifyeth in another place) even Baptiſm doth alſo now ſave us (not the putting away the filth of the fleſh, but the anſwer of a good conſcience towards God) by the reſurrection of Jeſus Chriſt. Doubt ye not therefore, but earneſtly believe, that he will favourably receive *theſe* preſent *perſons*, truly repenting and coming unto him by faith; that he will grant *them* remiſſion of *their* ſins, and beſtow upon *them* the holy Ghoſt; that he will give *them* the bleſſing of eternal life, and make *them partakers* of his everlaſting kingdom.

Wherefore we being thus perſwaded of the good will of our heavenly Father towards *theſe perſons*, declared by his ſon Jeſus Chriſt; let us faithfully and devoutly give thanks to him, and ſay,

ALmighty and everlaſting God, heavenly Father, we give thee humble thanks, for that thou haſt vouchſafed to call us to the knowledge of thy grace and faith in thee; Increaſe this knowledge, and confirm this faith in us evermore: give thy holy Spirit to *theſe perſons*, that *they* may be born again, and be made *heirs* of everlaſting ſalvation, through our Lord Jeſus Chriſt, who liveth and reigneth with thee and the holy Spirit, now and for ever. *Amen.*

¶ *Then the Prieſt ſhall ſpeak to the* perſons *to be baptized, on this wiſe.*

WEll-beloved, who are come hither deſiring to receive holy Baptiſm, *ye* have heard how the Congregation hath prayed that our Lord Jeſus Chriſt would vouchſafe to receive you and bleſs you, to releaſe you of your ſins, to give you the kingdom of heaven, and everlaſting life. *Ye* have heard alſo that our Lord Jeſus Chriſt hath promiſed in his holy Word to grant all thoſe things that we have prayed for; which promiſe he for his part will moſt ſurely keep and perform.

Wherefore after this promiſe made by Chriſt, *ye* muſt alſo faithfully for your part promiſe in the preſence of theſe your witneſſes, and this whole congregation, that *ye* will renounce the devil and all his works, and conſtantly believe Gods holy word, and obediently keep his commandments.

¶ *Then ſhall the Prieſt demand of each of the perſons to be baptized, ſeverally, theſe queſtions following.*

Queſt. DOſt thou renounce the devil and all his works, the vain pomp and glory of the world, with all covetous deſires of the ſame, and the carnal deſires of the fleſh, ſo that thou wilt not follow, nor be led by them?

Anſwer. I renounce them all.

Queſtion. Doſt thou believe in God the Father Almighty, Maker of heaven and earth?

And in Jeſus Chriſt his only begotten Son our Lord? And that he was conceived by the Holy Ghoſt; born of the Virgin Mary; that he ſuffered under Pontius Pilate, was crucified, dead, and buried; that he went down into hell, and alſo did riſe again the third day; that he aſcended into heaven, and ſitteth at the right hand of God the Father Almighty; and from thence ſhall come again at the end of the world, to judge the quick and the dead?

And doſt thou believe in the Holy Ghoſt; the holy Catholick Church, the communion of Saints; the remiſſion of ſins; the reſurrection of the fleſh; and everlaſting life after death?

Anſwer. All this I ſtedfaſtly believe.

Queſtion. Wilt thou be baptized in this faith?

Anſwer. That is my deſire.

Queſtion. Wilt thou then obediently keep Gods holy will and commandments, and walk in the ſame all the days of thy life?

Anſwer. I will endeavour ſo to do, God being my helper.

¶ *Then ſhall the Prieſt ſay.*

OMerciful God, grant that the old Adam in *theſe perſons* may be ſo buried, that the new man may be raiſed up in *them. Amen.*

Grant that all carnal affections may die in *them*, and that all things belonging to the Spirit may live and grow in *them. Amen.*

Grant that *they* may have power and ſtrength to have victory, and to triumph againſt the devil, the world, and the fleſh. *Amen.*

Grant that *they* being here dedicated to thee by our office and miniſtry, may alſo be endued with heavenly virtues, and everlaſtingly rewarded through thy mercy, O bleſſed Lord God, who doſt live and govern all things, world without. *Amen.*

ALmighty everliving God, whoſe moſt dearly beloved Son Jeſus Chriſt, for the forgiveneſs of our ſins, did ſhed out of his moſt precious ſide both water and blood, and gave commandment to his diſciples, that they ſhould go teach all nations, and baptize them In the Name of the Father, and of the Son, and of the Holy Ghoſt; Regard, we beſeech thee, the ſupplications of this congregation; ſanctifie this water to the myſtical waſhing away of ſin: and grant that *the perſons* now to be baptized therein, may receive the fulneſs of thy grace, and ever remain in the number of thy faithful and elect children, through Jeſus Chriſt our Lord. *Amen.*

¶ *Then ſhall the Prieſt take each perſon to be baptized, by the right hand, and placing him conveniently by the Font, according to his diſcretion, ſhall aſk the Godfathers and Godmothers the Names; and then ſhall dip him in the water, or pour water upon him, ſaying,*

NI baptize thee In the Name of the Father, and . of the Son, and of the holy Ghoſt. Amen.

¶ *Then ſhall the Prieſt ſay,*

WE receive this perſon into the congregation of Chriſts flock, and † do ſign *him* with the ſign of the Croſs, in token that hereafter *he* ſhall not be aſhamed to confeſs the faith of Chriſt crucified, and manfully to fight under his banner againſt ſin, the world and the devil, and to continue Chriſts faithful ſouldier and ſervant unto *his* lives end. Amen.

† *Here the Prieſt ſhall make a croſs upon the perſons forehead.*

¶ *Then ſhall the Prieſt ſay,*

SEeing now, dearly beloved brethren, that *theſe perſons are* regenerate and grafted into the body of Chriſts Church, let us give thanks unto Almighty God

for theſe benefits, and with one accord make our prayers unto him, that *they* may lead the reſt of *their* life according to this beginning.

¶ *Then ſhall be ſaid the Lords Prayer, all kneeling.*

OUr Father, which art in heaven; Hallowed be thy Name. Thy kingdom come. Thy will be done in earth, As it is in heaven. Give us this day our daily bread. And forgive us our treſpaſſes, As we forgive them that treſpaſs againſt us. And lead us not into temptation; But deliver us from evil. Amen.

WE yield thee humble thanks, O heavenly Father, that thou haſt vouchſafed to call us to the knowledge of thy grace and faith in thee; Increaſe this knowledge, and confirm this faith in us evermore. Give thy holy ſpirit to *theſe perſons*, that being now born again, and made *heirs* of everlaſting ſalvation through our Lord Jeſus Chriſt, *they* may continue thy *ſervants*, and attain thy promiſes, through the ſame Lord Jeſus Chriſt thy Son, who liveth and reigneth with thee in the unity of the ſame holy Spirit everlaſtingly. *Amen.*

¶ *Then all ſtanding up, the Prieſt ſhall uſe this exhortation following; ſpeaking to the Godfathers and Godmothers firſt.*

FOraſmuch as *theſe perſons* have promiſed in your preſence to renounce the devil and all his works, to believe in God, and to ſerve him; ye muſt remember that it is your part and duty to put *them* in mind what a ſolemn vow, promiſe and profeſſion *they have* now made before this Congregation, and eſpecially before you *their* choſen witneſſes. And ye are alſo to call upon *them* to uſe all diligence to be rightly inſtructed in Gods holy word, that ſo *they* may grow in grace, and in the knowledge of our Lord Jeſus Chriſt, and live godly, righteouſly and ſoberly in this preſent world.

(¶ *And then ſpeaking to the new baptized perſons, he ſhall proceed and ſay,*)

ANd as for you, who have now by Baptiſm put on Chriſt, it is your part and duty alſo, being made the children of God, and of the light by faith in Jeſus Chriſt, to walk anſwerably to your Chriſtian calling, and as becometh the children of light: remembring always that baptiſm repreſenteth unto us our profeſſion; which is, to follow the example of our Saviour Chriſt, and to be made like unto him; that as he died, and roſe again for us; ſo ſhould we who are baptized, die from ſin, and riſe again unto righteouſneſs, continually mortifying all our evil and corrupt affections, and daily proceeding in all virtue and godlineſs of living.

¶ *It is expedient that every perſon thus baptized ſhould be confirmed by the Biſhop ſo ſoon after his baptiſm as conveniently may be; that ſo he may be admitted to the holy Communion.*

¶ *If any perſons not baptized in their infancy ſhall be brought to be baptized before they come to years of diſcretion to anſwer for themſelves; it may ſuffice to uſe the Office for publick baptiſm of Infants, or (in caſe of extream danger) the Office for Private Baptiſm, only changing the word* [Infant] *for* [Child *or* Perſon] *as occaſion requireth.*

A CATECHISM, That is to ſay, an Inſtruction to be learned of every perſon, before he be brought to be confirmed by the Biſhop.

Queſtion.

WHat is your name?

Anſwer. N. or M.

Queſtion. Who gave you this name?

Anſwer. My Godfathers and Godmothers in my Baptiſm, wherein I was made a member of Chriſt, the child of God, and an inheritour of the kingdom of Heaven.

Queſtion. What did your Godfathers and Godmothers then for you?

Anſwer. They did promiſe and vow three things in my name. Firſt, that I ſhould renounce the devil and all his works, the pomps and vanity of this wicked world, and all the ſinful luſts of the fleſh. Secondly, that I ſhould believe all the Articles of the Chriſtian Faith. And thirdly, that I ſhould keep Gods holy will and commandments, and walk in the ſame all the days of my life.

Queſtion. Doſt thou not think that thou art bound to believe, and to do as they have promiſed for thee?

Anſwer. Yes verily; and by Gods help, ſo I will. And I heartily thank our heavenly Father, that he hath called me to this ſtate of ſalvation, through Jeſus Chriſt our Saviour. And I pray unto God to give me his grace that I may continue in the ſame unto my lives end.

Catechiſt.

Rehearſe the Articles of thy Belief.

Anſwer.

I Believe in God the Father Almighty, Maker of heaven and earth:

And in Jeſus Chriſt his only Son our Lord, Who was conceived by the holy Ghoſt, Born of the Virgin Mary, Suffered under Pontius Pilate, Was crucified, dead and buried, He deſcended into hell, The third day he roſe again from the dead, He aſcended into heaven, And ſitteth at the right hand of God the Father Almighty: From thence he ſhall come to judge the quick and the dead.

I believe in the holy Ghoſt; The holy Catholick Church; The Communion of Saints; The forgiveneſs of ſins; The reſurrection of the body, And the life everlaſting. Amen.

Queſtion. What doſt thou chiefly learn in theſe Articles of thy Belief?

Anſwer. Firſt, I learn to believe in God the Father, who hath made me, and all the world.

Secondly, in God the Son, who hath redeemed me, and all mankind.

Thirdly, in God the holy Ghoſt, who ſanctifieth me, and all the elect people of God.

Queſtion. You ſaid that your Godfathers and Godmothers did promiſe for you, that you ſhould keep Gods commandments. Tell me how many there be.

Anſwer. Ten.

Queſtion. Which be they?

Anſwer.

THe ſame which God ſpake in the twentieth Chapter of Exodus, ſaying, I am the Lord thy God, who brought thee out of the land of Egypt, out of the houſe of bondage.

I. Thou ſhalt have none other Gods but me.

II. Thou ſhalt not make to thy ſelf any graven image, nor the likeneſs of any thing that is in heaven above, or in the earth beneath, or in the water under the earth. Thou ſhalt not bowe down to them, nor worſhip them: for I the Lord thy God am a jealous God, and viſit the ſins of the fathers upon the children, unto the third and fourth generation of them that hate me, and ſhew mercy unto thouſands in them that love me, and keep my commandments.

III. Thou ſhalt not take the Name of the Lord thy God in vain: for the Lord will not hold him guiltleſs that taketh his Name in vain.

IV. Remember that thou keep holy the ſabbath-day. Six days ſhalt thou labour, and do all that thou haſt to do; but the ſeventh day is the ſabbath of the Lord thy God. In it thou ſhalt do no manner of work, thou, and thy ſon, and thy daughter, thy man-ſervant, and thy maid-ſervant, thy cattel, and the ſtranger that is within thy gates. For in ſix days the Lord made heaven and earth, the ſea, and all that in them is, and reſted the ſeventh day; wherefore the Lord bleſſed the ſeventh day, and hallowed it.

V. Honour

V. Honour thy Father and thy Mother, that thy days may be long in the land which the Lord thy God giveth thee.

VI. Thou ſhalt do no murder.

VII. Thou ſhalt not commit adultery.

VIII. Thou ſhalt not ſteal.

IX. Thou ſhalt not bear falſe witneſs againſt thy neighbour.

X. Thou ſhalt not covet thy neighbours houſe, thou ſhalt not covet thy neighbours wife, nor his ſervant, nor his maid, nor his ox, nor his aſs, nor any thing that is his.

Queſtion. What doſt thou chiefly learn by theſe commandments?

Anſwer. I learn two things: My duty towards God, and my duty towards my neighbour.

Queſtion. What is thy duty towards God?

Anſwer. My duty towards God, is to believe in him, to fear him, and to love him with all my heart, with all my mind, with all my ſoul, and with all my ſtrength; to worſhip him, to give him thanks, to put my whole truſt in him, to call upon him, to honour his holy Name and his Word; and to ſerve him truly all the days of my life.

Queſtion. What is thy duty towards thy neighbour?

Anſwer. My duty towards my neighbour, is to love him as my ſelf, and to do to all men, as I would they ſhould do unto me. To love, honour and ſuccour my father and mother. To honour, and obey the King, and all that are put in authority under him. To ſubmit my ſelf to all my governours, teachers, ſpiritual paſtors and maſters. To order my ſelf lowly and reverently to all my betters. To hurt no body by word or deed. To be true and juſt in all my dealing. To bear no malice nor hatred in my heart. To keep my hands from picking and ſtealing, and my tongue from evil ſpeaking, lying and ſlandering. To keep my body in temperance, ſoberneſs and chaſtity. Not to covet nor deſire other mens goods; but to learn and labour truly to get mine own living, and to do my duty in that ſtate of life, unto which it ſhall pleaſe God to call me.

Catechiſt.

My good child, know this, that thou art not able to do theſe things of thy ſelf, nor to walk in the commandments of God, and to ſerve him, without his ſpecial grace, which thou muſt learn at all times to call for by diligent prayer. Let me hear therefore if thou canſt ſay the Lords Prayer.

Anſwer.

OUr Father, which art in heaven; Hallowed be thy Name. Thy kingdom come. Thy will be done in earth, As it is in heaven. Give us this day our daily bread. And forgive us our treſpaſſes, As we forgive them that treſpaſs againſt us. And lead us not into temptation; But deliver us from evil. Amen.

Queſt. What deſireſt thou of God in this Prayer?

Anſw. I deſire my Lord God our heavenly Father, who is the giver of all goodneſs, to ſend his grace unto me, and to all people, that we may worſhip him, ſerve him, and obey him as we ought to do. And I pray unto God, that he will ſend us all things that be needful both for our ſouls and bodies; and that he will be merciful unto us, and forgive us our ſins; and that it will pleaſe him to ſave and defend us in all dangers ghoſtly and bodily; and that he will keep us from all ſin and wickedneſs, and from our ghoſtly enemy, and from everlaſting death. And this I truſt he will do of his mercy and goodneſs, through our Lord Jeſus Chriſt. And therefore I ſay, Amen. So be it.

Queſtion.

HOw many Sacraments hath Chriſt ordained in his Church?

Anſwer. Two only, as generally neceſſary to ſalvation, that is to ſay, Baptiſm, and the Supper of the Lord.

Queſtion. What meaneſt thou by this word *Sacrament?*

Anſwer. I mean an outward and viſible ſign of an inward and ſpiritual grace, given unto us, ordained by Chriſt himſelf, as a means whereby we receive the ſame, and a pledge to aſſure us thereof.

Queſtion. How many parts are there in a Sacrament?

Anſwer. Two: the outward viſible ſign, and the inward ſpiritual grace.

Queſtion. What is the outward viſible ſign, or form in Baptiſm?

Anſwer. Water: wherein the perſon is baptized, *In the Name of the Father, and of the Son, and of the Holy Ghoſt.*

Queſtion. What is the inward and ſpiritual grace?

Anſwer. A death unto ſin, and a new birth unto righteouſneſs: for being by nature born in ſin, and the children of wrath, we are hereby made the children of grace.

Queſtion. What is required of perſons to be baptized?

Anſwer. Repentance, whereby they forſake ſin; and faith, whereby they ſtedfaſtly believe the promiſes of God, made to them in that Sacrament.

Queſtion. Why then are infants baptized, when by reaſon of their tender age they cannot perform them?

Anſwer. Becauſe they promiſe them both by their ſureties: which promiſe, when they come to age themſelves are bound to perform.

Queſtion. Why was the Sacrament of the Lords Supper ordained?

Anſwer. For the continual remembrance of the ſacrifice of the death of Chriſt, and of the benefits which we receive thereby.

Queſtion. What is the outward part or ſign of the Lords Supper?

Anſwer. Bread and Wine, which the Lord hath commanded to be received.

Queſtion. What is the inward part, or thing ſignified?

Anſwer. The Body and Blood of Chriſt, which are verily and indeed taken, and received by the faithful in the Lords Supper.

Queſtion. What are the benefits whereof we are partakers thereby?

Anſwer. The ſtrengthning and refreſhing of our ſouls by the Body and Blood of Chriſt, as our bodies are by the Bread and Wine.

Queſtion. What is required of them who come to the Lords Supper?

Anſwer. To examine themſelves, whether they repent them truly of their former ſins, ſtedfaſtly purpoſing to lead a new life; have a lively faith in Gods mercy through Chriſt, with a thankful remembrance of his death; and be in charity with all men.

¶ *THe Curate of every Pariſh ſhall diligently upon Sundays and Holidays after the ſecond Leſſon at Evening Prayer, openly in the Church inſtruct and examine ſo many children of his Pariſh ſent unto him, as he ſhall think convenient, in ſome part of this Catechiſm.*

¶ *And all Fathers, Mothers, Maſters and Dames, ſhall cauſe their children, ſervants and apprentices (which have not learned their Catechiſm) to come to the Church at the time appointed, and obediently to hear, and be ordered by the Curate, until ſuch time as they have learned all that is here appointed for them to learn.*

¶ *So ſoon as Children are come to a competent age, and can ſay in their Mother Tongue, the Creed, the Lords Prayer, and the ten Commandments; and alſo can anſwer to the other queſtions of this ſhort Catechiſm; they ſhall be brought to the Biſhop. And every one ſhall have a Godfather or a Goodmother, as a witneſs of their Confirmation.*

¶ *And whenſoever the Biſhop ſhall give knowledge for Children to be brought unto him for their Confirmation, the Curate of every Pariſh ſhall either bring or ſend in writing, with his hand ſubſcribed thereunto, the names of all ſuch perſons within his Pariſh, as he ſhall think fit to be preſented to the Biſhop to be confirmed. And if the Biſhop approve of them, he ſhall confirm them in manner following.*

The

The Order of Confirmation, or Laying on of hands upon thoſe that are baptized, and come to years of diſcretion.

¶ *Upon the day appointed, all that are to be then confirmed, being placed, and ſtanding in order before the Biſhop; he (or ſome other Miniſter appointed by him) ſhall read this Preface following.*

TO the end that Confirmation may be miniſtred to the more edifying of ſuch as ſhall receive it, the Church hath thought good to order, that none hereafter ſhall be confirmed, but ſuch as can ſay the Creed, the Lords Prayer, and the ten Commandments; and can alſo anſwer to ſuch other queſtions, as in the ſhort Catechiſm are contained: which order is very convenient to be obſerved, to the end that children being now come to the years of diſcretion, and having learned what their Godfathers and Godmothers promiſed for them in Baptiſm, they may themſelves with their own mouth and conſent openly before the Church ratifie and confirm the ſame; and alſo promiſe, that by the grace of God they will evermore endeavour themſelves faithfully to obſerve ſuch things as they by their own confeſſion have aſſented unto.

¶ *Then ſhall the Biſhop ſay,*

DO ye here in the preſence of God and of this Congregation, renew the ſolemn promiſe and vow that was made in your name at your Baptiſm; ratifying and confirming the ſame in your own perſons, and acknowledging your ſelves bound to believe, and to do all thoſe things which your Godfathers and Godmothers then undertook for you?

¶ *And every one ſhall audibly anſwer,*

I do:

The Biſhop.

OUr help is in the Name of the Lord;
Anſwer. Who hath made heaven and earth.
Biſhop. Bleſſed be the Name of the Lord,
Anſwer. Henceforth world without end.
Biſhop. Lord, hear our prayers.
Anſwer. And let our cry come unto thee.
Biſhop. Let us pray.

ALmighty and everliving God, who haſt vouchſafed to regenerate theſe thy ſervants by water and the Holy Ghoſt, and haſt given unto them forgiveneſs of all their ſins; ſtrengthen them, we beſeech thee, O Lord, with the Holy Ghoſt the Comforter, and daily increaſe in them thy manifold gifts of grace; the Spirit of wiſdom and underſtanding; the Spirit of counſel and ghoſtly ſtrength; the Spirit of knowledge and true godlineſs; and fill them, O Lord, with the Spirit of thy holy fear, now and for ever. *Amen.*

¶ *Then all of them in order kneeling before the Biſhop, he ſhall lay his hand upon the head of every one ſeverally, ſaying,*

DEfend, O Lord, this thy child [or, *this thy ſervant*] with thy heavenly grace, that he may continue thine for ever: and daily increaſe in thy Holy Spirit more and more, until he come unto thy everlaſting kingdom. Amen.

¶ *Then ſhall the Biſhop ſay,*

The Lord be with you.
Anſwer. And with thy Spirit.

¶ *And (all kneeling down) the Biſhop ſhall add,*

Let us pray.

OUr Father, which art in heaven; Hallowed be thy Name. Thy kingdom come. Thy will be done in earth, As it is in heaven. Give us this day our daily bread. And forgive us our treſpaſſes, As we forgive them that treſpaſs againſt us. And lead us not into temptation; But deliver us from evil. Amen.

¶ *And this Collect.*

ALmighty and everlaſting God, who makeſt us both to will and to do thoſe things that be good and acceptable unto thy divine Majeſty; we make our humble ſupplications unto thee for theſe thy ſervants, upon whom (after the example of thy holy Apoſtles) we have now laid our hands, to certifie them (by this ſign) of thy favour and gracious goodneſs towards them. Let thy fatherly hand, we beſeech thee, ever be over them; let thy Holy Spirit ever be with them; and ſo lead them in the knowledge and obedience of thy word, that in the end they may obtain everlaſting life, through our Lord Jeſus Chriſt, who with thee and the Holy Ghoſt, liveth and reigneth ever one God, world without end. *Amen.*

OAlmighty Lord, and everlaſting God, vouchſafe we beſeech thee, to direct, ſanctifie and govern both our hearts and bodies in the ways of thy laws, and in the works of thy commandments, that through thy moſt mighty protection, both here and ever, we may be preſerved in body and ſoul, through our Lord and Saviour Jeſus Chriſt. *Amen.*

¶ *Then the Biſhop ſhall bleſs them, ſaying thus,*

THe bleſſing of God Almighty, the Father, the Son, and the Holy Ghoſt, be upon you and remain with you for ever. *Amen.*

¶ *And there ſhall none be admitted to the holy Communion, until ſuch time as he be confirmed, or be ready and deſirous to be confirmed.*

The Form of Solemnization of *MATRIMONY.*

FIrſt the Banns of all that are to be married together, muſt be publiſhed in the Church three ſeveral Sundays or Holy-days, in the time of Divine Service, immediately before the Sentences for the Offertory; the Curate ſaying after the accuſtomed manner,

I publiſh the Banns of Marriage between *M.* of —— and *N.* of —— If any of you know cauſe or juſt impediment why theſe two perſons ſhould not be joyned together in holy Matrimony, ye are to declare it: This is the firſt, [*ſecond* or *third*] time of asking.

¶ *And if the perſons that are to be married, dwell in divers Pariſhes, the Banns muſt be asked in both Pariſhes; And the Curate of the one Parish ſhall not ſolemnize Matrimony betwixt them, without a Certificate of the Banns being thrice asked, from the Curate of the other Pariſh.*

¶ *At the day and time appointed for ſolemnization of Matrimony, the Perſons to be married ſhall come into the body of the Church with their friends and neighbours: And there ſtanding together, the man on the right hand, and the woman on the left, the Prieſt ſhall ſay,*

DEarly beloved, we are gathered together here in the ſight of God, and in the face of this Congregation, to joyn together this man and this woman in holy Matrimony, which is an honourable eſtate inſtituted of God in the time of mans innocency, ſignifying unto us the myſtical union that is betwixt Chriſt and his Church; which holy eſtate Chriſt adorned and beautified with his preſence, and firſt miracle that he wrought in Cana of Galilee, and is commended of Saint Paul to be honourable among all men; And therefore is not by any to be enterprized, nor taken in hand unadviſedly, lightly, or wantonly, to ſatisfie mens carnal luſts and appetites, like brute beaſts, that have no underſtanding; but reverently, diſcreetly, adviſedly, ſoberly, and in the fear of God, duly conſidering the cauſes for which Matrimony was ordained.

Firſt, it was ordained for the procreation of children, to be brought up in the fear and nurture of the Lord, and to the praiſe of his holy Name.

Secondly, it was ordained for a remedy againſt ſin, and to avoid fornication; that ſuch perſons as have not the gift of continency, might marry, and keep themſelves undefiled members of Chriſts body.

Thirdly, it was ordained for the mutual ſociety, help and comfort, that the one ought to have of the other, both in proſperity and adverſity: into which holy

holy estate these two persons present come now to be joyned. Therefore if any man can shew any just cause why they may not lawfully be joyned together, let him now speak, or else hereafter for ever hold his peace.

¶ *And also speaking to the persons that shall be married, he shall say,*

I Require and charge you both (as ye will answer at the dreadful day of judgment, when the secrets of all hearts shall be disclosed) that if either of you know any impediment, why ye may not be lawfully joyned together in matrimony, ye do now confess it. For be ye well assured, that so many as are coupled together otherwise then Gods word doth allow, are not joyned together by God, neither is their matrimony lawful.

¶ *At which day of Marriage, if any man do alledge and declare any impediment why they may not be coupled together in matrimony, by Gods Law, or the Laws of this Realm, and will be bound, and sufficient Sureties with him to the parties, or else put in a Caution (to the full value of such charges as the persons to be married, do thereby sustain) to prove his Allegation: Then the solemnization must be deferred until such time as the truth be tryed.*

¶ *If no impediment be alledged, then shall the Curate say unto the man,*

N. WIlt thou have this woman to thy wedded wife, to live together after Gods ordinance, in the holy estate of Matrimony? Wilt thou love her, comfort her, honour and keep her in sickness and in health, and forsaking all other, keep thee only unto her, so long as ye both shall live?

¶ *The man shall answer,* I will.

¶ *Then shall the Priest say unto the woman,*

N. WIlt thou have this man to thy wedded husband, to live together after Gods ordinance, in the holy estate of Matrimony? wilt thou obey him, serve him, love, honour and keep him, in sickness and in health, and forsaking all other, keep thee only unto him, so long as ye both shall live?

¶ *The woman shall answer,* I will.

¶ *Then shall the Minister say,*

Who giveth this woman to be married to this man?

¶ *Then shall they give their troth to each other in this manner.*

¶ *The Minister receiving the woman at her fathers or friends hands, shall cause the man with his right hand, to take the woman by her right hand, and to say after him as followeth.*

I N. take thee N. to my wedded wife, to have and to hold from this day forward, for better for worse, for richer for poorer, in sickness and in health, to love and to cherish, till death us do part, according to Gods holy ordinance; and thereto I plight thee my troth.

¶ *Then shall they loose their hands, and the woman with her right hand taking the man by his right hand, shall likewise say after the Minister,*

I N. take thee N. to my wedded husband, to have and to hold from this day forward, for better for worse, for richer for poorer, in sickness and in health, to love, cherish, and to obey, till death us do part, according to Gods holy ordinance; and thereto I give thee my troth.

¶ *Then shall they again loose their hands, and the man shall give unto the woman a Ring, laying the same upon the Book, with the accustomed duty to the Priest and Clerk. And the Priest taking the Ring, shall deliver it unto the man, to put it upon the fourth finger of the womans left hand: And the man holding the Ring there, and taught by the Priest, shall say,*

WIth this ring I thee wed, with my body I thee worship, and with all my worldly goods I thee endow: In the Name of the Father, and of the Son, and of the holy Ghost. Amen.

¶ *Then the man leaving the Ring upon the fourth finger of the womans left hand, they shall both kneel down, and the Minister shall say,*

Let us pray.

O Eternal God, creator and preserver of all mankind, giver of all spiritual grace, the author of everlasting life; Send thy blessing upon these thy servants, this man and this woman, whom we bless in thy Name; that as Isaac and Rebecca lived faithfully together, so these persons may surely perform and keep the vow and covenant betwixt them made (whereof this ring given and received is a token and pledge) and may ever remain in perfect love and peace together, and live according to thy laws, through Jesus Christ our Lord. *Amen.*

¶ *Then shall the Priest joyn their right hands together, and say,*

Those whom God hath joyned together, let no man put asunder.

¶ *Then shall the Minister speak unto the People.*

FOrasmuch as *N.* and *N.* have consented together in holy wedlock, and have witnessed the same before God and this company, and thereto have given and pledged their troth either to other, and have declared the same by giving and receiving of a Ring, and by joyning of hands; I pronounce that they be man and wife together, In the name of the Father, and of the Son, and of the Holy Ghost. Amen.

¶ *And the Minister shall add this Blessing.*

GOd the Father, God the Son, God the Holy Ghost, bless, preserve, and keep you; the Lord mercifully with his favour look upon you, and so fill you with all spiritual benediction and grace, that ye may so live together in this life, that in the world to come ye may have life everlasting. *Amen.*

¶ *Then the Minister or Clerks going to the Lords table, shall say or sing this Psalm following.*

Beati omnes. Psal. 128.

BLessed are all they that fear the Lord: and walk in his ways.

For thou shalt eat the labour of thine hands: O well is thee, and happy shalt thou be.

Thy wife shall be as the fruitful vine: upon the walls of thy house.

Thy children like the olive-branches: round about thy table.

Lo, thus shall the man be blessed: that feareth the Lord.

The Lord from out of Sion shall so bless thee: that thou shalt see Jerusalem in prosperity all thy life long;

Yea, that thou shalt see thy childrens children: and peace upon Israel.

Glory be to the Father, *&c.*

As it was in the beginning, *&c.*

¶ *Or this Psalm.*

Deus misereatur. Psal. 67.

GOd be merciful unto us, and bless us: and shew us the light of his countenance, and be merciful unto us.

That thy way may be known upon earth: thy saving health among all nations.

Let the people praise thee, O God: yea, let all the people praise thee.

O let the nations rejoyce and be glad: for thou shalt judge the folk righteously, and govern the nations upon earth.

Let the people praise thee, O God: let all the people praise thee.

Then shall the earth bring forth her increase: and God, even our own God, shall give us his blessing.

God shall bless us: and all the ends of the world shall fear him.

Glory be to the Father, *&c.*

As it was in the beginning, *&c.*

¶ *The Psalm ended, and the man and the woman kneeling before the Lords Table, the Priest standing at the Table, and turning his face towards them, shall say,*

Lord, have mercy upon us,

Answer. Christ, have mercy upon us.

Minister. Lord, have mercy upon us.

OUr Father, which art in heaven; Hallowed be thy Name. Thy kingdom come. Thy will be done in earth, As it is in heaven. Give us this day our daily bread. And forgive us our trespasses, As we forgive them that trespass against us. And lead us not into temptation; But deliver us from evil. Amen.

Minister.

Miniſter. O Lord, ſave thy ſervant and thy handmaid;

Anſwer. Who put their truſt in thee.

Miniſter. O Lord, ſend them help from thy holy place.

Anſwer. And evermore defend them.

Miniſter. Be unto them a towre of ſtrength.

Anſwer. From the face of their enemy.

Miniſter. O Lord, hear our prayer.

Anſwer. And let our cry come unto thee.

Miniſter.

O God of Abraham, God of Iſaac, God of Jacob, bleſs theſe thy ſervants, and ſow the ſeed of eternal life in their hearts, that whatſoever in thy holy word they ſhall profitably learn, they may in deed fulfil the ſame. Look, O Lord, mercifully upon them from heaven, and bleſs them. And as thou didſt ſend thy bleſſing upon Abraham and Sarah, to their great comfort; ſo vouchſafe to ſend thy bleſſing upon theſe thy ſervants, that they obeying thy will, and alway being in ſafety under thy protection, may abide in thy love unto their lives end, through Jeſus Chriſt our Lord. *Amen.*

¶ *This Prayer next following ſhall be omitted, where the woman is paſt child-bearing.*

O Merciful Lord and heavenly Father, by whoſe gracious gift mankind is increaſed; We beſeech thee aſſiſt with thy bleſſing theſe two perſons, that they may both be fruitful in procreation of children, and alſo live together ſo long in godly love and honeſty, that they may ſee their children chriſtianly and virtuouſly brought up, to thy praiſe and honour, through Jeſus Chriſt our Lord. *Amen.*

O God, who by thy mighty power haſt made all things of nothing, who alſo (after other things ſet in order) didſt appoint that out of man (created after thine own image and ſimilitude) woman ſhould take her beginning; and knitting them together, didſt teach that it ſhould never be lawful to put aſunder thoſe whom thou by matrimony hadſt made one: O God, who haſt conſecrated the ſtate of matrimony to ſuch an excellent myſtery, that in it is ſignified and repreſented the ſpiritual marriage and unity betwixt Chriſt and his Church; Look mercifully upon theſe thy ſervants, that both this man may love his wife, according to thy word, (as Chriſt did love his ſpouſe the Church, who gave himſelf for it, loving and cheriſhing it even as his own fleſh) and alſo that this woman may be loving and amiable, faithful and obedient to her husband, and in all quietneſs, ſobriety and peace, be a follower of holy and godly matrons. O Lord, bleſs them both, and grant them to inherit thy everlaſting kingdom, through Jeſus Chriſt our Lord. *Amen.*

¶ *Then ſhall the Prieſt ſay,*

ALmighty God, who at the beginning did create our firſt parents, Adam and Eve, and did ſanctifie and joyn them together in marriage; Pour upon you the riches of his grace, ſanctifie and bleſs you, that ye may pleaſe him both in body and ſoul, and live together in holy love, unto your lives end. *Amen.*

¶ *After which, if there be no Sermon declaring the duties of man and wife, the Miniſter ſhall read as followeth.*

ALl ye that are married, or that intend to take the holy eſtate of matrimony upon you, hear what the holy ſcripture doth ſay as touching the duty of husbands towards their wives, and wives towards their husbands.

Saint Paul in his Epiſtle to the Epheſians, the fifth Chapter, doth give this commandment to all married men, Husbands, love your wives, even as Chriſt alſo loved the Church, and gave himſelf for it, that he might ſanctifie and cleanſe it with the waſhing of water, by the word; that he might preſent it to himſelf a glorious Church, not having ſpot or wrinkle, or any ſuch thing; but that it ſhould be holy, and without blemiſh. So ought men to love their wives, as their own bodies: He that loveth his wife, loveth himſelf. For no man ever yet hated his own fleſh, but nouriſheth and cheriſheth it, even as the Lord the Church: For we are members of his body, of his fleſh, and of his bones. For this cauſe ſhall a man leave his father and mother, and ſhall be joyned unto his wife, and they two ſhall be one fleſh. This is a great myſtery; but I ſpeak concerning Chriſt and the Church. Nevertheleſs, let every one of you in particular ſo love his wife, even as himſelf. *Epheſ.* 5. 25.

Likewiſe the ſame Saint Paul writing to the Coloſſians, ſpeaketh thus to all men that are married, Husbands love your wives, and be not bitter againſt them. *Col.* 3. 19.

Hear alſo what S. Peter the Apoſtle of Chriſt, who was himſelf a married man, ſaith unto them that are married, Ye husbands, dwell with your wives according to knowledge, giving honour unto the wife, as unto the weaker veſſel, and as being heirs together of the grace of life, that your prayers be not hindred. 1 *S. Pet.* 3. 7.

Hitherto ye have heard the duty of the husband toward the wife. Now likewiſe, ye wives, hear and learn your duties toward your husbands, even as it is plainly ſet forth in holy Scripture.

Saint Paul in the aforenamed Epiſtle to the Epheſians, teacheth you thus; Wives, ſubmit your ſelves unto your own husbands, as unto the Lord. For the husband is the head of the wife, even as Chriſt is the head of the Church: and he is the Saviour of the body. Therefore as the Church is ſubject unto Chriſt, ſo let the wives be to their own husbands in every thing. And again he ſaith, Let the wife ſee that ſhe reverence her husband. *Epheſ.* 5. 22.

And in his Epiſtle to the Coloſſians, Saint Paul giveth you this ſhort leſſon; Wives, ſubmit your ſelves unto your own husbands, as it is fit in the Lord. *Col.* 3. 18.

Saint Peter alſo doth inſtruct you very well, thus ſaying, Ye wives, be in ſubjection to your own husbands; that if any obey not the word, they alſo may without the word be won by the converſation of the wives; while they behold your chaſte converſation coupled with fear. Whoſe adorning, let it not be that outward adorning, of plaiting the hair, and of wearing of gold, or of putting on of apparel; but let it be the hidden man of the heart, in that which is not corruptible, even the ornament of a meek and quiet ſpirit, which is in the ſight of God of great price. For after this manner in the old time, the holy women alſo who truſted in God, adorned themſelves, being in ſubjection unto their own husbands; even as Sarah obeyed Abraham, calling him Lord; whoſe daughters ye are as long as ye do well, and are not afraid with any amazement. 1 *S. Pet.* 3. 1.

¶ *It is convenient that the new married perſons ſhould receive the holy Communion at the time of their Marriage, or at the firſt opportunity after their Marriage.*

The Order for the Viſitation of the Sick.

¶ *When any Perſon is ſick, notice ſhall be given thereof to the Miniſter of the Pariſh; who coming into the ſick Perſons houſe, ſhall ſay,*

PEace be to this houſe, and to all that dwell in it.

¶ *When he cometh into the ſick mans preſence, he ſhall ſay, kneeling down,*

REmember not, Lord, our iniquities, nor the iniquities of our fore-fathers. Spare us, good Lord, ſpare thy people, whom thou haſt redeemed with thy moſt precious blood, and be not angry with us for ever.

Anſwer. Spare us, good Lord.

¶ *Then the Miniſter ſhall ſay,*

Let us pray. Lord,

Lord, have mercy upon us.
Christ, have mercy upon us.
Lord, have mercy upon us.

OUr Father, which art in heaven; Hallowed be thy Name. Thy kingdom come. Thy will be done in earth, As it is in heaven. Give us this day our daily bread. And forgive us our trespasses, As we forgive them that trespass against us. And lead us not into temptation; But deliver us from evil. Amen.

Minister. O Lord, save thy servant;
Answer. Which putteth *his* trust in thee.
Minister. Send *him* help from thy holy place,
Answer. And evermore mightily defend *him.*
Minister. Let the enemy have no advantage of *him*;
Answer. Nor the wicked approch to hurt *him.*
Minister. Be unto *him*, O Lord, a strong towre,
Answer. From the face of *his* enemy.
Minister. O Lord, hear our prayers.
Answer. And let our cry come unto thee.

Minister.

O Lord, look down from heaven, behold, visit and relieve this thy servant. Look upon *him* with the eyes of thy mercy, give *him* comfort and sure confidence in thee, defend *him* from the danger of the enemy, and keep *him* in perpetual peace and safety, through Jesus Christ our Lord. *Amen.*

HEar us, Almighty and most merciful God and Saviour; extend thy accustomed goodness to this thy Servant, who is grieved with sickness. Sanctifie, we beseech thee, this thy Fatherly correction to *him*; that the sense of *his* weakness may add strength to *his* faith, and seriousness to *his* repentance. That if it shall be thy good pleasure to restore *him* to *his* former health, *he* may lead the residue of *his* life in thy fear, and to thy glory: or else give *him* grace so to take thy visitation, that after this painful life ended, *he* may dwell with thee in life everlasting, through Jesus Christ our Lord. *Amen.*

¶ *Then shall the Minister exhort the sick Person after this form, or other like.*

DEarly beloved, know this, that Almighty God is the Lord of life and death, and of all things to them pertaining, as youth, strength, health, age, weakness, and sickness. Wherefore, whatsoever your sickness is, know you certainly that it is Gods visitation. And for what cause soever this sickness is sent unto you, whether it be to try your patience for the example of others, and that your faith may be found in the day of the Lord, laudable, glorious, and honourable, to the increase of glory and endless felicity; or else it be sent unto you to correct and amend in you whatsoever doth offend the eyes of your heavenly Father; know you certainly, that if you truly repent you of your sins, and bear your sickness patiently, trusting in Gods mercy, for his dear Son Jesus Christs sake, and render unto him humble thanks for his fatherly visitation, submitting your self wholly unto his will, it shall turn to your profit, and help you forward in the right way that leadeth unto everlasting life.

¶ *If the Person visited be very sick, then the Curate may end his Exhortation in this place, or else proceed.*

TAke therefore in good part the chastisement of the Lord: for (as Saint Paul saith in the twelfth Chapter to the Hebrews) whom the Lord loveth he chastneth, and scourgeth every son whom he receiveth. If ye endure chastening, God dealeth with you, as with sons; for what son is he whom the father chastneth not? But if ye be without chastisement, whereof all are partakers, then are ye bastards, and not sons. Furthermore, we have had fathers of our flesh, which corrected us, and we gave them reverence: shall we not much rather be in subjection unto the Father of spirits, and live? For they verily for a few days chastned us after their own pleasure; but he for our profit, that we might be partakers of his holiness. These words, good *brother*, are written in holy Scripture for our comfort and instruction, that we should patiently, and with thanksgiving bear our heavenly Fathers correction, whensoever by any manner of adversity it shall please his gracious goodness to visit us. And there should be no greater comfort to Christian persons, then to be made like unto Christ, by suffering patiently adversities, troubles, and sicknesses. For he himself went not up to joy, but first he suffered pain; he entred not into his glory before he was crucified. So truly, our way to eternal joy, is to suffer here with Christ; and our door to enter into eternal life, is gladly to die with Christ; that we may rise again from death, and dwell with him in everlasting life. Now therefore taking your sickness, which is thus profitable for you, patiently, I exhort you in the name of God, to remember the profession which you made unto God in your baptism. And forasmuch as after this life there is an account to be given unto the righteous judge, by whom all must be judged without respect of persons, I require you to examine your self, and your estate, both toward God and man; so that accusing and condemning your self for your own faults, you may find mercy at our heavenly Fathers hand for Christs sake, and not be accused and condemned in that fearful judgment. Therefore I shall rehearse to you the Articles of our Faith, that you may know whether you do believe as a Christian man should, or no.

¶ *Here the Minister shall rehearse the Articles of the Faith, saying, thus,*

DOst thou believe in God the Father Almighty, Maker of heaven and earth?

And in Jesus Christ his only begotten Son our Lord? and that he was conceived by the holy Ghost; born of the Virgin Mary; that he suffered under Pontius Pilate, was crucified, dead and buried; that he went down into hell, and also did rise again the third day; that he ascended into heaven, and sitteth at the right hand of God the Father Almighty; and from thence shall come again at the end of the world, to judge the quick and the dead?

And dost thou believe in the holy Ghost; the holy Catholick Church; the Communion of Saints; the remission of sins; the resurrection of the flesh; and everlasting life after death?

¶ *The sick Person shall answer,*

All this I stedfastly believe.

¶ *Then shall the Minister examine whether he repent him truly of his sins, and be in charity with all the world; exhorting him to forgive from the bottom of his heart all persons that have offended him, and if he hath offended any other, to ask them forgiveness, and where he hath done injury or wrong to any man, that he make amends to the uttermost of his power. And if he hath not before disposed of his goods, let him then be admonished to make his Will, and to declare his debts, what he oweth, and what is owing unto him, for the better discharging of his conscience, and the quietness of his executors. But men should often be put in remembrance to take order for the settling of their temporal estates, whilst they are in health.*

¶ *These words before rehearsed, may be said before the Minister begin his Prayer as he shall see cause.*

¶ *The Minister should not omit earnestly to move such sick Persons as are of ability, to be liberal to the poor.*

¶ *Here shall the sick Person be moved to make a special confession of his sins, if he feel his conscience troubled with any weighty matter. After which confession, the Priest shall absolve him (if he humbly and heartily desire it) after this sort.*

OUr Lord Jesus Christ, who hath left power to his Church, to absolve all sinners who truly repent and believe in him, of his great mercy forgive thee thine offences: And by his authority committed to me, I absolve thee from all thy sins, In the name of the Father, and of the Son, and of the holy Ghost. Amen.

¶ *And then the Priest shall say the Collect following.*

Let us pray.

OMost merciful God, who according to the multitude of thy mercies, dost so put away the sins of those who truly repent, that thou remembrest them no more; Open thine eye of mercy upon this thy servant,

who most earnestly desireth pardon and forgiveness. Renew in *him* (most loving Father) whatsoever hath been decayed by the fraud and malice of the devil, or by *his* own carnal will and frailness; preserve and continue this sick member in the unity of the Church; consider *his* contrition, accept *his* tears, assuage *his* pain, as shall seem to thee most expedient for *him*. And forasmuch as *he* putteth *his* full trust only in thy mercy, impute not unto *him his* former sins; but strengthen *him* with thy blessed Spirit; and when thou art pleased to take *him* hence, take *him* unto thy favour, through the merits of thy most dearly beloved Son Jesus Christ our Lord. *Amen.*

¶ *Then shall the Minister say this Psalm.*

In te, Domine, speravi. Psal. 71.

IN thee, O Lord, have I put my trust, let me never be put to confusion: but rid me, and deliver me in thy righteousness, incline thine ear unto me, and save me.

Be thou my strong hold, whereunto ¶ may alway resort: thou hast promised to help me, for thou art my house of defence and my castle.

Deliver me, O my God, out of the hand of the ungodly, out of the hand of the unrighteous and cruel man.

For thou, O Lord God, art the thing that I long for: thou art my hope, even from my youth.

Through thee have I been holden up ever since I was born: thou art he that took me out of my mothers womb, my praise shall alway be of thee.

I am become as it were a monster unto many: but my sure trust is in thee.

O let my mouth be filled with thy praise: that I may sing of thy glory and honour all the day long.

Cast me not away in the time of age: forsake me not when my strength faileth me.

For mine enemies speak against me, and they that lay wait for my soul, take their counsel together, saying: God hath forsaken him, persecute him and take him, for there is none to deliver him.

Go not far from me, O God: my God, haste thee to help me.

Let them be confounded and perish, that are against my soul: let them be covered with shame and dishonour, that seek to do me evil.

As for me, I will patiently abide alway: and will praise thee more and more.

My mouth shall daily speak of thy righteousness, and salvation: for I know no end thereof.

I will go forth in the strength of the Lord God: and will make mention of thy righteousness only.

Thou, O God, hast taught me from my youth up until now: therefore will I tell of thy wondrous works.

Forsake me not, O God, in mine old age, when I am gray-headed: until I have shewed thy strength unto this generation, and thy power to all them that are yet for to come.

Thy righteousness, O God, is very high: and great things are they that thou hast done, O God, who is like unto thee?

Glory be to the Father, and to the Son, &c.

As it was in the beginning, is now, &c.

¶ *Adding this.*

O Saviour of the world, who by thy cross and precious blood hast redeemed us, save us, and help us, we humbly beseech thee, O Lord.

¶ *Then shall the Minister say,*

THe Almighty Lord, who is a most strong towre to all them that put their trust in him, to whom all things in heaven, in earth, and under the earth, do bowe and obey, be now and evermore thy defence, and make thee know and feel, that there is none other name under heaven given to man, in whom, and through whom thou mayest receive health and salvation, but only the Name of our Lord Jesus Christ. Amen.

¶ *And after that shall say,*

UNto Gods gracious mercy and protection we commit thee. The Lord bless thee and keep thee. The Lord make his face to shine upon thee, and be gracious unto thee. The Lord lift up his countenance upon thee, and give thee peace, both now and evermore. *Amen.*

A Prayer for a sick Child.

O Almighty God and merciful Father, to whom alone belong the issues of life and death; Look down from heaven, we humbly beseech thee, with the eyes of mercy, upon this child now lying upon the bed of sickness: Visit *him*, O Lord, with thy salvation; deliver *him* in thy good appointed time from *his* bodily pain, and save *his* soul for thy mercies sake. That if it shall be thy pleasure to prolong *his* days here on earth, *he* may live to thee, and be an instrument of thy glory, by serving thee faithfully, and doing good in *his* generation: or else receive *him* into those heavenly habitations, where the souls of them that sleep in the Lord Jesus, enjoy perpetual rest and felicity. Grant this, O Lord, for thy mercies sake, in the same thy Son our Lord Jesus Christ, who liveth and reigneth with thee and the Holy Ghost, ever one God, world without end. *Amen.*

A Prayer for a sick Person, when there appeareth small hope of recovery.

O Father of mercies, and God of all comfort, our only help in time of need; we flie unto thee for succour in behalf of this thy servant, here lying under thy hand in great weakness of body. Look graciously upon *him*, O Lord; and the more the outward man decayeth, strengthen *him*, we beseech thee, so much the more continually with thy grace and holy Spirit in the inner man. Give *him* unfeigned repentance for all the errours of *his* life past, and stedfast faith in thy Son Jesus, that *his* sins may be done away by thy mercy, and *his* pardon sealed in heaven, before *he* go hence, and be no more seen. We know, O Lord, that there is no word impossible with thee, and that if thou wilt, thou canst even yet raise *him* up, and grant *him* a longer continuance amongst us. Yet, forasmuch as in all appearance the time of *his* dissolution draweth near, so fit and prepare *him*, we beseech thee, against the hour of death, that after *his* departure hence in peace, and in thy favour, *his* soul may be received into thine everlasting kingdom, through the merits and mediation of Jesus Christ thine only Son, our Lord and Saviour. *Amen.*

A commendatory Prayer for a sick Person at the point of departure.

O Almighty God, with whom do live the spirits of just men made perfect, after they are delivered from their earthly prisons; We humbly commend the soul of this thy servant, our dear *brother*, into thy hands, as into the hands of a faithful Creator, and most merciful Saviour; most humbly beseeching thee that it may be precious in thy sight. Wash it, we pray thee, in the blood of that immaculate Lamb that was slain to take away the sins of the world; that whatsoever defilements it may have contracted in the midst of this miserable and naughty world, through the lusts of the flesh or the wiles of Satan, being purged and done away, it may be presented pure and without spot before thee. And teach us who survive, in this and other like daily spectacles of mortality, to see how frail and uncertain our own condition is, and so to number our days, that we may seriously apply our hearts to that holy and heavenly wisdom, whilst we live here, which may in the end bring us to life everlasting, through the merits of Jesus Christ thine only Son our Lord. *Amen.*

A Prayer for Persons troubled in Mind or in Conscience.

O Blessed Lord, the Father of mercies, and the God of all comforts, we beseech thee look down in pity

pity and compaſſion upon this thy afflicted ſervant. Thou writeſt bitter things againſt *him*, and makeſt *him* to poſſeſs *his* former iniquities; thy wrath lieth hard upon *him*, and *his* ſoul is full of trouble: But, O merciful God, who haſt written thy holy word for our learning, that we through patience and comfort of thy holy Scriptures might have hope; give *him* a right underſtanding of *himſelf*, and of thy threats and promiſes, that *he* may neither caſt away *his* confidence in thee, nor place it any where but in thee. Give *him* ſtrength againſt all *his* temptations, and heal all *his* diſtempers. Break not the bruiſed reed nor quench the ſmoking flax. Shut not up thy tender mercies in diſpleaſure; but make *him* to hear of joy and gladneſs, that the bones which thou haſt broken may rejoyce. Deliver *him* from fear of the enemy, and lift up the light of thy countenance upon *him*, and give *him* peace, through the merits and mediation of Jeſus Chriſt our Lord. *Amen.*

The Communion of the Sick.

¶ *Forasmuch as all mortal men be ſubject to many ſudden perils, diſeaſes, and ſickneſſes, and ever uncertain what time they ſhall depart out of this life; therefore, to the intent they may be always in a readineſs to die whenſoever it ſhall pleaſe Almighty God to call them, the Curates ſhall diligently from time to time (but eſpecially in the time of peſtilence, or other infectious ſickneſs) exhort their Pariſhioners to the often receiving of the Holy Communion of the body and blood of our Saviour Chriſt, when it ſhall be publickly adminiſtred in the Church; that ſo doing, they may in caſe of ſudden viſitation, have the leſs cauſe to be diſquieted for lack of the ſame. But if the ſick perſon be not able to come to the Church, and yet is deſirous to receive the Communion in his houſe; then he muſt give timely notice to the Curate, ſignifying alſo how many there are to communicate with him (which ſhall be three, or two at the leaſt) and having a convenient place in the ſick mans houſe, with all things neceſſary ſo prepared, that the Curate may reverently miniſter, he ſhall there celebrate the Holy Communion, beginning with the Collect, Epiſtle and Goſpel here following.*

The Collect.

ALmighty everliving God, maker of mankind, who doſt correct thoſe whom thou doſt love, and chaſtiſe every one whom thou doſt receive; We beſeech thee to have mercy upon this thy ſervant viſited with thine hand, and to grant that *he* may take *his* ſickneſs patiently, and recover *his* bodily health (if it be thy gracious will) and whenſoever *his* ſoul ſhall depart from the body, it may be without ſpot preſented unto thee, through Jeſus Chriſt our Lord. *Amen.*

The Epiſtle. Heb. 12. 5.

MY ſon, deſpiſe not thou the chaſtening of the Lord, nor faint when thou art rebuked of him. For whom the Lord loveth, he chaſteneth; and ſcourgeth every ſon whom he receiveth.

The Goſpel. S. John 5. 24.

VErily verily, I ſay unto you, he that heareth my word, and believeth on him that ſent me, hath everlaſting life, and ſhall not come into condemnation; but is paſſed from death unto life.

¶ *After which, the Prieſt ſhall proceed according to the Form before preſcribed for the holy Communion, beginning at theſe words* [Ye that do truly, *&c.*]

¶ *At the time of the diſtribution of the Holy Sacrament, the Prieſt ſhall firſt receive the Communion himſelf, and after miniſter unto them that are appointed to communicate with the ſick, and laſt of all to the ſick perſon.*

¶ *But if a man, either by reaſon of extremity of ſickneſs, or for want of warning in due time to the Curate, or for lack of company to receive with him, or by any other juſt impediment, do not receive the Sacrament of Chriſts body and blood, the Curate ſhall inſtruct him, that if he do truly repent him of his ſins, and ſtedfaſtly believe that Jeſus Chriſt hath ſuffered death upon the Croſs for him, and ſhed his blood for his redemption, earneſtly remembring the benefits he hath thereby, and giving him hearty thanks therefore, he doth eat and drink the body and blood of our Saviour Chriſt profitably to his ſouls health, although he do not receive the Sacrament with his mouth.*

¶ *When the ſick perſon is viſited, and receiveth the Holy Communion all at one time, then the Prieſt, for more expedition ſhall cut off the Form of the Viſitation at the Pſalm* [In thee, O Lord, have I put my truſt] *and go ſtraight to the Communion.*

¶ *In the time of the Plague, Sweat, or ſuch other like contagious times of ſickneſs or diſeaſes, when none of the Pariſh or neighbours can be gotten to communicate with the ſick in their houſes, for fear of the infection, upon ſpecial requeſt of the diſeaſed, the Miniſter may only communicate with him.*

The Order for the Burial of the Dead.

¶ *Here is to be noted, that the Office enſuing is not to be uſed for any that die unbaptized, or excommunicate, or have laid violent hands upon themſelves.*

¶ *The Prieſts and Clerks meeting the Corps at the entrance of the Church-yard, and going before it, either into the Church, or towards the grave, ſhall ſay or ſing,*

I Am the reſurrection and the life, ſaith the Lord: he that believeth in me, though he were dead, yet ſhall he live. And whoſoever liveth and believeth in me, ſhall never die. S. *John* 11. 25, 26.

I Know that my Redeemer liveth, and that he ſhall ſtand at the latter day upon the earth. And though after my skin worms deſtroy this body; yet in my fleſh ſhall I ſee God: whom I ſhall ſee for my ſelf, and mine eyes ſhall behold, and not another. *Job* 19. 25, 26, 27.

WE brought nothing into this world, and it is certain we can carry nothing out. The Lord gave, and the Lord hath taken away; bleſſed be the Name of the Lord. 2 *Tim.* 6. 7. *Job* 1. 21.

¶ *After they are come into the Church, ſhall be read one or both of theſe Pſalms following.*

Dixi cuſtodiam. Pſal. 39.

I Said, I will take heed to my ways: that I offend not in my tongue.

I will keep my mouth as it were with a bridle: while the ungodly is in my ſight.

I held my tongue, and ſpake nothing: I kept ſilence, yea, even from good words; but it was pain and grief to me.

My heart was hot within me, and while I was thus muſing, the fire kindled: and at the laſt I ſpake with my tongue.

Lord, let me know my end, and the number of my days: that I may be certified how long I have to live.

Behold, thou haſt made my days as it were a ſpan long: and mine age is even as nothing in reſpect of thee, and verily every man living is altogether vanity.

For man walketh in a vain ſhadow, and diſquieteth himſelf in vain: he heapeth up riches, and cannot tell who ſhall gather them.

And now, Lord, what is my hope: truly my hope is even in thee.

Deliver me from all mine offences: and make me not a rebuke unto the fooliſh.

I became dumb, and opened not my mouth: for it was thy doing.

Take thy plague away from me: I am even conſumed by means of thy heavy hand.

When thou with rebukes doſt chaſten man for ſin, thou makeſt his beauty to conſume away, like as it were a moth fretting a garment: every man therefore is but vanity.

Hear my prayer, O Lord, and with thine ears conſider my calling: hold not thy peace at my tears.

For I am a ſtranger with thee, and a ſojourner as all my fathers were.

O ſpare me a little, that I may recover my ſtrength: before I go hence, and be no more ſeen.

Glory be to the Father, and to the Son: and to the holy Ghoſt;

As it was in the beginning, is now, and ever ſhall be: world without end. Amen.

Domine, refugium. Pſal. 90.

LOrd, thou haſt been our refuge: from one generation to another.

Before the mountains were brought forth, or ever the earth and the world were made: thou art God from everlaſting, and world without end.

Thou turneſt man to deſtruction: again thou ſayeſt, Come again, ye children of men.

For a thouſand years in thy ſight are but as yeſterday: ſeeing that is paſt as a watch in the night.

Aſſoon as thou ſcattereſt them, they are even as a ſleep: and fade away ſuddenly like the graſs.

In the morning it is green, and groweth up: but in the evening it is cut down, dried up, and withered.

For we conſume away in thy diſpleaſure: and are afraid of thy wrathful indignation.

Thou haſt ſet our miſdeeds before thee: and our ſecret ſins in the light of thy countenance.

For when thou art angry, all our days are gone: we bring our years to an end, as it were a tale that is told.

The days of our age are threeſcore years and ten, and though men be ſo ſtrong, that they come to fourſcore years: yet is their ſtrength then but labour and ſorrow, ſo ſoon paſſeth it away, and we are gone.

But who regarderh the power of thy wrath: for even thereafter as a man feareth, ſo is thy diſpleaſure.

So teach us to number our days: that we may apply our hearts unto wiſdom.

Turn thee again, O Lord, at the laſt: and be gracious unto thy ſervants.

O ſatisfie us with thy mercy, and that ſoon: ſo ſhall we rejoyce, and be glad all the days of our life.

Comfort us again now after the time that thou haſt plagued us: and for the years wherein we have ſuffered adverſity.

Shew thy ſervants thy work: and their children thy glory.

And the glorious Majeſty of the Lord our God be upon us: proſper thou the work of our hands upon us, O proſper thou our handy-work.

Glory be to the Father, and to the Son: and to the holy Ghoſt;

As it was in the beginning, is now, and ever ſhall be: world without end. Amen.

¶ *Then ſhall follow the Leſſon taken out of the 15th Chapter of the former Epiſtle of S. Paul to the* Corinthians.

NOw is Chriſt riſen from the dead, and become the firſt-fruits of them that ſlept. For ſince by man came death, by man came alſo the reſurrection of the dead. For as in Adam all die, even ſo in Chriſt ſhall all be made alive. But every man in his own order: Chriſt the firſt-fruits; afterward they that are Chriſts, at his coming. Then cometh the end, when he ſhall have delivered up the kingdom to God, even the Father; when he ſhall have put down all rule, and all authority and power. For he muſt reign till he hath put all enemies under his feet. The laſt enemy that ſhall be deſtroyed is death: for he hath put all things under his feet. But when he ſaith all things are put under him, it is manifeſt that he is excepted which did put all things under him. And when all things ſhall be ſubdued unto him, then ſhall the Son alſo himſelf be ſubject unto him that put all things under him, that God may be all in all. Elſe what ſhall they do which are baptized for the dead, if the dead riſe not at all? why are they then baptized for the dead? And why ſtand we in jeopardy every hour? I proteſt by your rejoycing, which I have in Chriſt Jeſus our Lord, I die daily. If after the manner of men I have fought with beaſts at Epheſus, what advantageth it me, if the dead riſe not? Let us eat and drink for to morrow we die. Be not deceived; evil communications corrupt good manners. Awake to righteouſneſs, and ſin not; for ſome have not the knowledge of God. I ſpeak this to your ſhame. But ſome man will ſay, How are the dead raiſed up? and with what body do they come? Thou fool, That which thou ſoweſt is not quickned, except it die. And that which thou ſoweſt, thou ſoweſt not that body that ſhall be, but bare grain, it may chance of wheat, or of ſome other grain. But God giveth it a body, as it hath pleaſed him, and to every ſeed his own body. All fleſh is not the ſame fleſh, but there is one kind of fleſh of men, another fleſh of beaſts, another of fiſhes, and another of birds. There are alſo celeſtial bodies, and bodies terreſtrial; but the glory of the celeſtial is one, and the glory of the terreſtrial is another. There is one glory of the ſun, and another glory of the moon, and another glory of the ſtars; for one ſtar differeth from another ſtar in glory. So alſo is the reſurrection of the dead; It is ſown in corruption; it is raiſed in incorruption: It is ſown in diſhonour; it is raiſed in glory: It is ſown in weakneſs; it is raiſed in power: It is ſown a natural body; it is raiſed a ſpiritual body. There is a natural body, and there is a ſpiritual body. And ſo it is written, The firſt man Adam was made a living ſoul, the laſt Adam was made a quickning ſpirit. Howbeit, that was not firſt which is ſpiritual; but that which is natural, and afterward that which is ſpiritual. The firſt man is of the earth, earthy: the ſecond man is the Lord from heaven. As is the earthy, ſuch are they that are earthy: and as is the heavenly, ſuch are they alſo that are heavenly. And as we have born the image of the earthy, we ſhall alſo bear the image of the heavenly. Now this I ſay, Brethren, that fleſh and blood cannot inherit the kingdom of God; neither doth corruption inherit incorruption. Behold, I ſhew you a myſtery. We ſhall not all ſleep, but we ſhall all be changed in a moment, in the twinkling of an eye, at the laſt trump; (for the trumpet ſhall ſound, and the dead ſhall be raiſed incorruptible, and we ſhall be changed.) For this corruptible muſt put on incorruption, and this mortal muſt put on immortality. So when this corruptible ſhall have put on incorruption, and this mortal ſhall have put on immortality, then ſhall be brought to paſs the ſaying that is written, Death is ſwallowed up in victory. O death, where is thy ſting? O grave where is thy victory? The ſting of death is ſin, and the ſtrength of ſin is the law. But thanks be to God which giveth us the victory, through our Lord Jeſus Chriſt. Therefore my beloved brethren, be ye ſtedfaſt, unmoveable, always abounding in the work of the Lord, foraſmuch as ye know that your labour is not in vain in the Lord.

¶ *When they come to the grave, while the Corps is made ready to be laid into the earth, the Prieſt ſhall ſay, or the Prieſt and Clerks ſhall ſing,*

MAn that is born of a woman, hath but a ſhort time to live, and is full of miſery. He cometh up, and is cut down like a flower; he fleeth as it were a ſhadow, and never continueth in one ſtay.

In the midſt of life we are in death: of whom may we ſeek for ſuccour, but of thee, O Lord, who for our ſins are juſtly diſpleaſed?

Yet, O Lord God moſt holy, O Lord moſt mighty, O holy and moſt merciful Saviour, deliver us not into the bitter pains of eternal death.

Thou knoweſt, Lord, the ſecrets of our hearts; ſhut not thy merciful ears to our prayers; but ſpare us, Lord moſt holy, O God moſt mighty, O holy and merciful Saviour, thou moſt worthy judge eternal, ſuffer us not at our laſt hour for any pains of death to fall from thee.

¶ *Then while the earth ſhall be caſt upon the body by ſome ſtanding by, the Prieſt ſhall ſay,*

FOraſmuch as it hath pleaſed Almighty God of his great mercy to take unto himſelf the ſoul of our dear *brother* here departed, we therefore commit *his* body

body to the ground; earth to earth, ashes to ashes, dust to dust, in sure and certain hope of the resurrection to eternal life, through our Lord Jesus Christ, who shall change our vile body, that it may be like unto his glorious body, according to the mighty working, whereby he is able to subdue all things to himself.

¶ *Then shall be said or sung,*

I Heard a voice from heaven, saying unto me, Write; From henceforth blessed are the dead which die in the Lord: even so saith the Spirit; for they rest from their labours. *Rev.* 14. 13.

¶ *Then the Priest shall say,*

Lord, have mercy upon us.
Christ, have mercy upon us.
Lord, have mercy upon us.

OUr Father, which art in heaven; Hallowed be thy Name. Thy kingdom come. Thy will be done in earth, as it is in heaven. Give us this day our daily bread. And forgive us our trespasses, as we forgive them that trespass against us. And lead us not into temptation; But deliver us from evil. Amen.

Priest. ALmighty God, with whom do live the spirits of them that depart hence in the Lord, and with whom the souls of the faithful, after they are delivered from the burden of the flesh, are in joy and felicity; we give thee hearty thanks, for that it hath pleased thee to deliver this our *brother* out of the miseries of this sinful world; beseeching thee that it may please thee of thy gracious goodness, shortly to accomplish the number of thine elect, and to hasten thy kingdom, that we, with all those that are departed in the true faith of thy holy Name, may have our perfect consummation and bliss, both in body and soul, in thy eternal and everlasting glory, through Jesus Christ our Lord. *Amen.*

The Collect.

O Merciful God, the Father of our Lord Jesus Christ, who is the resurrection and the life; in whom whosoever believeth, shall live, though he die; and whosoever liveth and believeth in him, shall not die eternally; who also hath taught us (by his holy Apostle Saint Paul) not to be sorry, as men without hope, for them that sleep in him; we meekly beseech thee, O Father, to raise us from the death of sin unto the life of righteousness; that when we shall depart this life, we may rest in him, as our hope is this our *brother* doth, and that at the general resurrection in the last day, we may be found acceptable in thy sight, and receive that blessing which thy well-beloved Son shall then pronounce to all that love and fear thee, saying, Come, ye blessed children of my Father, receive the kingdom prepared for you from the beginning of the world. Grant this, we beseech thee, O merciful Father, through Jesus Christ our Mediatour and Redeemer. *Amen.*

THe grace of our Lord Jesus Christ, and the love of God, and the fellowship of the holy Ghost, be with us all evermore. *Amen.*

The Thanksgiving of Women after CHILD-BIRTH, Commonly called, *The Churching of Women.*

¶ *The Woman at the usual time after her delivery, shall come into the Church decently apparelled, and there shall kneel down in some convenient place, as hath been accustomed, or as the Ordinary shall direct: and then the Priest shall say unto her,*

FOrasmuch as it hath pleased Almighty God of his goodness to give you safe deliverance, and hath preserved you in the great danger of Child-birth, you shall therefore give hearty thanks unto God, and say,

¶ (*Then shall the priest say this Psalm.*)
Dilexi, quoniam. Psal. 116.

I Am well pleased: that the Lord hath heard the voice of my prayer.

That he hath inclined his ear unto me: therefore will I call upon him as long as I live.

The snares of death compassed me round about: and the pains of hell gat hold upon me.

I found trouble and heaviness, and I called upon the Name of the Lord: O Lord, I beseech thee, deliver my soul.

Gracious is the Lord, and righteous: yea, our God is merciful.

The Lord preserveth the simple: I was in misery, and he helped me.

Turn again then unto thy rest, O my soul: for the Lord hath rewarded thee.

And why? thou hast delivered my soul from death: mine eyes from tears, and my feet from falling.

I will walk before the Lord: in the land of the living.

I believed, and therefore will I speak, but I was sore troubled: I said in my haste, all men are liars.

What reward shall I give unto the Lord: for all the benefits that he hath done unto me?

I will receive the cup of salvation: and call upon the Name of the Lord.

I will pay my vows now in the presence of all his people: in the courts of the Lords house, even in the midst of thee, O Jerusalem. Praise the Lord.

Glory be to the Father, and to the Son, *&c.*
As it was in the beginning, is now, *&c.*

¶ *Or this Psalm. Nisi Dominus.* Psal. 127.

EXcept the Lord build the house: their labour is but lost that build it.

Except the Lord keep the city: the watchman waketh but in vain.

It is but lost labour that ye haste to rise up early, and so late take rest, and eat the bread of carefulness: for so he giveth his beloved sleep.

Lo, children and the fruit of the womb: are an heritage and gift that cometh of the Lord.

Like as the arrows in the hand of the giant: even so are the young children.

Happy is the man that hath his quiver full of them: they shall not be ashamed when they speak with their enemies in the gate.

Glory be to the Father, and to the Son: *&c.*
As it was in the beginning, is now, *&c.*

¶ *Then the Priest shall say,*

Let us pray.

Lord, have mercy upon us.
Christ, have mercy upon us.
Lord, have mercy upon us.

OUr Father, which art in heaven; Hallowed be thy Name. Thy kingdom come. Thy will be done in earth, As it is in heaven. Give us this day our daily bread. And forgive us our trespasses, As we forgive them that trespass against us. And lead us not into temptation; but deliver us from evil. For thine is the kingdom, and the power, and the glory, for ever and ever. Amen.

Minister. O Lord, save this woman thy servant;
Answer. Who putteth her trust in thee.
Minister. Be thou to her a strong towre;
Answer. From the face of her enemy.
Minister. Lord, hear our prayer.
Answer. And let our cry come unto thee.

Minister. Let us pray.

O Almighty God, we give thee humble thanks for that thou hast vouchsafed to deliver this woman thy servant from the great pain and peril of Child-birth; Grant, we beseech thee, most merciful Father, that she through thy help may both faithfully live, and walk according to thy will in this life present, and also may be partaker of everlasting glory in the life to come, through Jesus Christ our Lord. *Amen.*

¶ *The Woman that cometh to give her thanks, must offer accustomed offerings; and if there be a Communion, it is convenient that she receive the Holy Communion.*

A Com

A Commination, or Denouncing of Gods anger and judgments againſt ſinners, with certain Prayers to be uſed on the firſt day of Lent, and at other times, as the Ordinary ſhall appoint.

¶ *After Morning Prayer, the Litany ended, according to the accuſtomed manner, the Prieſt ſhall in the Reading-Pew or Pulpit, ſay,*

BRethren in the primitive Church there was a godly diſcipline, that at the beginning of Lent, ſuch perſons as ſtood convicted of notorious ſin, were put to open penance, and puniſhed in this world, that their ſouls might be ſaved in the day of the Lord; and that others admoniſhed by their Example, might be the more afraid to offend.

Inſtead whereof (until the ſaid diſcipline may be reſtored again, which is much to be wiſhed) it is thought good, that at this time (in the preſence of you all) ſhould be read the general ſentences of Gods curſing againſt impenitent ſinners, gathered out of the ſeven and twentieth Chapter of Deuteronomy, and other places of Scripture; and that ye ſhould anſwer to every ſentence, *Amen*: To the intent that being admoniſhed of the great indignation of God againſt ſinners, ye may the rather be moved to earneſt and true repentance, and may walk more warily in theſe dangerous days; fleeing from ſuch vices, for which ye affirm with your own mouths the curſe of God to be due.

CUrſed is the man that maketh any carved or molten image, to worſhip it. *Deut.* 27. 15.

¶ *And the People ſhall anſwer and ſay, Amen.*

Miniſter. Curſed is he that curſeth his father and mother. *Ver.* 16.

Anſwer. *Amen.*

Miniſter. Curſed is he that removeth his neighbours land-mark. *Ver.* 17.

Anſwer. *Amen.*

Miniſter. Curſed is he that maketh the blind to go out of his way. *Ver.* 18.

Anſwer. *Amen.*

Miniſter. Curſed is he that perverteth the judgment of the ſtranger, the fatherleſs and widow. *Ver.* 19.

Anſwer. *Amen.*

Miniſter. Curſed is he that ſmiteth his neighbour ſecretly. *Ver.* 24.

Anſwer. *Amen.*

Miniſter. Curſed is he that lieth with his neighbours wife. *Lev.* 20. 10.

Anſwer. *Amen.*

Miniſter. Curſed is he that taketh reward to ſlay the innocent. *Deut.* 27. 25.

Anſwer. *Amen.*

Miniſter. Curſed is he that putteth his truſt in man, and taketh man for his defence, and in his heart goeth from the Lord. *Jer.* 17. 5.

Anſwer. *Amen.*

Miniſter. Curſed are the unmerciful, fornicators, and adulterers, covetous perſons, idolaters, ſlanderers, drunkards, and extortioners. *S. Mat.* 25. 41. 1 *Cor.* 6. 9, 10.

Anſwer. *Amen.*

Miniſter.

NOw ſeeing that all they are accurſed (as the prophet David beareth witneſs) who do err and go aſtray from the commandments of God, let us (remembring the dreadful judgment hanging over our heads, and always ready to fall upon us) return unto our Lord God with all contrition and meekneſs of heart; bewailing and lamenting our ſinful life, acknowledging and confeſſing our offences, and ſeeking to bring forth worthy fruits of penance. For now is the ax put unto the root of the trees, ſo that every tree that bringeth not forth good fruit, is hewen down and caſt into the fire. It is a fearful thing to fall into the hands of the living God: he ſhall pour down rain upon the ſinners, ſnares, fire and brimſtone, ſtorm and tempeſt; this ſhall be their portion to drink. For lo, the Lord is come out of his place to viſit the wickedneſs of ſuch as dwell upon the earth. But who may abide the day of his coming? Who ſhall be able to endure when he appeareth? His fan is in his hand, and he will purge his floor, and gather his wheat into the barn, but he will burn the chaff with unquenchable fire. The day of the Lord cometh as a thief in the night: and when men ſhall ſay, Peace, and all things are ſafe, then ſhall ſudden deſtruction come upon them, as ſorrow cometh upon a woman travailing with child, and they ſhall not eſcape. Then ſhall appear the wrath of God in the day of vengeance, which obſtinate ſinners, through the ſtubbornneſs of their heart, have heaped unto themſelves, which deſpiſed the goodneſs, patience, and long-ſufferance of God, when he called them continually to repentance. Then ſhall they call upon me, (ſaith the Lord) but I will not hear; they ſhall ſeek me early, but they ſhall not find me; and that becauſe they hated knowledge, and received not the fear of the Lord, but abhorred my counſel, and deſpiſed my correction. Then ſhall it be too late to knock when the door ſhall be ſhut; and to late too cry for mercy when it is the time of juſtice. O terrible voice of moſt juſt judgment which ſhall be pronounced upon them, when it ſhall be ſaid unto them, Go ye curſed into the fire everlaſting, which is prepared for the devil and his angels. Therefore, brethren, take we heed betime, while the day of ſalvation laſteth; for the night cometh when none can work: but let us, while we have the light, believe in the light, and walk as children of the light, that we be not caſt into utter darkneſs, where is weeping and gnaſhing of teeth. Let us not abuſe the goodneſs of God, who calleth us mercifully to amendment; and of his endleſs pity promiſeth us forgiveneſs of that which is paſt, if with a perfect and true heart we return unto him. For though our ſins be as red as ſcarlet, they ſhall be made white as ſnow: and though they be like purple, yet they ſhall be made white as wooll. Turn ye (ſaith the Lord) from all your wickedneſs, and your ſins ſhall not be your deſtruction. Caſt away from you all your ungodlineſs that ye have done, make you new hearts, and a new ſpirit: wherefore will ye die, O houſe of Iſrael, ſeeing that I have no pleaſure in the death of him that dieth, ſaith the Lord God? Turn ye then, and ye ſhall live. Although we have ſinned, yet have we an advocate with the Father, Jeſus Chriſt the righteous, and he is the propitiation for our ſins. For he was wounded for our offences, and ſmitten for our wickedneſs. Let us therefore return unto him, who is the merciful receiver of all true penitent ſinners; aſſuring our ſelves that he is ready to receive us, and moſt willing to pardon us, if we come unto him with faithful repentance; if we will ſubmit our ſelves unto him, and from henceforth walk in his ways; if we will take his eaſie yoke, and light burden upon us, to follow him in lowlineſs, patience and charity, and be ordered by the governance of his holy Spirit; ſeeking always his glory, and ſerving him duly in our vocation with thankſgiving. This if we do, Chriſt will deliver us from the curſe of the law, and from the extreme malediction which ſhall light upon them that ſhall be ſet on the left hand; and he will ſet us on his right hand, and give us the gracious benediction of his Father, commanding us to take poſ-

ſeſſion

ſeſſion of his glorious kingdom: unto which he vouchſafe to bring us all, for his infinite mercy. Amen.

¶ *Then ſhall they all kneel upon their knees, and the Prieſt and Clerks kneeling (in the place where they are accuſtomed to ſay the Litany) ſhall ſay this Pſalm,*

Miſerere mei, Deus. Pſal. 51.

HAve mercy upon me, O God, after thy great goodneſs: according to the multitude of thy mercies, do away mine offences.

Waſh me throughly from my wickedneſs: and cleanſe me from my ſin.

For I acknowledge my faults: and my ſin is ever before me.

Againſt thee only have I ſinned, and done this evil in thy ſight: that thou mighteſt be juſtified in thy ſaying, and clear when thou art judged.

Behold, I was ſhapen in wickedneſs: and in ſin hath my mother conceived me.

But lo, thou requireſt truth in the inward parts: and ſhalt make me to underſtand wiſdom ſecretly.

Thou ſhalt purge me with hyſſop, and I ſhall be clean: thou ſhalt waſh me, and I ſhall be whiter then ſnow.

Thou ſhalt make me hear of joy and gladneſs: that the bones which thou haſt broken, may rejoyce.

Turn thy face from my ſins: and put out all my miſdeeds.

Make me a clean heart, O God: and renew a right ſpirit within me.

Caſt me not away from thy preſence: and take not thy holy Spirit from me.

O give me the comfort of thy help again: and ſtabliſh me with thy free Spirit.

Then ſhall I teach thy ways unto the wicked: and ſinners ſhall be converted unto thee.

Deliver me from blood-guiltineſs, God, thou that art the God of my health: and my tongue ſhall ſing of thy righteouſneſs.

Thou ſhalt open my lips, O Lord: and my mouth ſhall ſhew thy praiſe.

For thou deſireſt no ſacrifice, elſe would I give it thee: but thou delighteſt not in burnt-offerings.

The ſacrifice of God is a troubled ſpirit: a broken and a contrite heart, O God, ſhalt thou not deſpiſe.

O be favourable and gracious unto Sion: build thou the walls of Jeruſalem.

Then ſhalt thou be pleaſed with the ſacrifice of righteouſneſs, with the burnt-offerings and oblations: then ſhall they offer young bullocks upon thine altar.

Glory be to the Father, *&c.*
As it was in the beginning, *&c.*

Lord, have mercy upon us.
Chriſt, have mercy, upon us.
Lord, have mercy upon us.

OUr Father, which art in heaven; Hallowed be thy Name. Thy kingdom come. Thy will be done in earth, As it is in heaven. Give us this day our daily bread. And forgive us our treſpaſſes, As we forgive them that treſpaſs againſt us. And lead us not into temptation; But deliver us from evil. Amen.

Miniſter. O Lord, ſave thy ſervants;
Anſwer. That put their truſt in thee.
Miniſter. Send them help from thy holy place,
Anſwer. And evermore mightily defend them.
Miniſter. Help us, O God our Saviour.
Anſwer. And for the glory of thy Name deliver us; be merciful to us ſinners, for thy Names ſake.
Miniſter. O Lord, hear our prayers.
Anſwer. And let our cry come unto thee.

Miniſter. Let us pray.

O Lord, we beſeech thee mercifully hear our prayers, and ſpare all thoſe who confeſs their ſins unto thee, that they whoſe conſciences by ſin are accuſed, by thy merciful pardon may be abſolved, through Chriſt our Lord. *Amen.*

O Moſt mighty God and merciful Father, who haſt compaſſion upon all men, and hateſt nothing that thou haſt made, who wouldeſt not the death of a ſinner, but that he ſhould rather turn from his ſin, and be ſaved; Mercifully forgive us our treſpaſſes; receive and comfort us, who are grieved and wearied with the burden of our ſins. Thy property is always to have mercy; to thee only it appertaineth to forgive ſins. Spare us therefore, good Lord, ſpare thy people, whom thou haſt redeemed; enter not into judgment with thy ſervants, who are vile earth, and miſerable ſinners; but ſo turn thine anger from us, who meekly acknowledge our vileneſs, and truly repent us of our faults; and ſo make haſte to help us in this world, that we may ever live with thee in the world to come, through Jeſus Chriſt our Lord. *Amen.*

¶ *Then ſhall the people ſay this that followeth, after the Miniſter.*

TUrn thou us, O good Lord, and ſo ſhall we be turned. Be favourable, O Lord, be favourable to thy people, who turn to thee in weeping, faſting and praying. For thou art a merciful God, full of compaſſion, long-ſuffering, and of great pity. Thou ſpareſt when we deſerve puniſhment, and in thy wrath thinkeſt upon mercy. Spare thy people, good Lord, ſpare them, and let not thine heritage be brought to confuſion. Hear us, O Lord, for thy mercy is great, and after the multitude of thy mercies look upon us, through the merits and mediation of thy bleſſed Son Jeſus Chriſt our Lord. Amen.

¶ *Then the Miniſter alone ſhall ſay,*

The Lord bleſs us and keep us; the Lord lift up the light of his countenance upon us, and give us peace now and for evermore. *Amen.*

The PSALTER or PSALMS of DAVID, after the Tranſlation of the Great BIBLE, Pointed as they are to be Sung or ſaid in CHURCHES.

Morning Prayer.

Beatus vir, qui non abiit. Pſal. 1.

BLeſſed is the man that hath not walked in the counſel of the ungodly, nor ſtood in the way of ſinners: and hath not ſat in the ſeat of the ſcornful.

2 But his delight is in the law of the Lord: and in his law will he exerciſe himſelf day and night.

3 And he ſhall be like a tree planted by the water-ſide: that will bring forth his fruit in due ſeaſon.

4 His leaf alſo ſhall not wither; and look whatſoever he doth, it ſhall proſper.

5 As for the ungodly it is not ſo with them: but they are like the chaff which the wind ſcattereth away from the face of the earth.

6 Therefore the ungodly ſhall not be able to ſtand in the judgment: neither the ſinners in the congregation of the righteous.

7 But the Lord knoweth the way of the righteous; and the way of the ungodly ſhall periſh.

Quare fremuerunt gentes? Pſal. 2.

WHy do the heathen ſo furiouſly rage together: and why do the people imagine a vain thing?

2 The kings of the earth ſtand up, and the rulers take counſel together: againſt the Lord, and againſt his anointed.

3 Let us break their bonds aſunder: and caſt away their cords from us.

4 He that dwelleth in heaven, ſhall laugh them to ſcorn: the Lord ſhall have them in deriſion.

5 Then ſhall he ſpeak unto them in his wrath: and vex them in his ſore diſpleaſure.

6 Yet have I ſet my king upon my holy hill of Sion.

7 I will preach the law, whereof the Lord hath ſaid unto me: thou art my Son, this day have I begotten thee.

8 Deſire of me, and I ſhall give thee the heathen for thine inheritance: and the utmoſt parts of the earth for thy poſſeſſion.

9 Thou ſhalt bruiſe them with a rod of iron: and break them in pieces like a potters veſſel.

10 Be wiſe now therefore, O ye kings: be learned, ye that are judges of the earth.

11 Serve the Lord with fear: and rejoyce unto him with reverence.

12 Kiſs the Son, leſt he be angry; and ſo ye periſh from the right way: if his wrath be kindled (yea but a little) bleſſed are all they that put their truſt in him.

Domine, quid multiplicati? Pſal. 3.

LOrd, how are they increaſed that trouble me: many are they that riſe againſt me.

2 Many one there be that ſay of my ſoul: There is no help for him in his God.

3 But thou, O Lord, art my defender: thou art my worſhip, and the lifter up of my head.

4 I did call upon the Lord with my voice: and he heard me out of his holy hill.

5 I laid me down and ſlept, and roſe up again: for the Lord ſuſtained me.

6 I will not be afraid for ten thouſands of the people: that have ſet themſelves againſt me round about.

7 Up, Lord, and help me, O my God: for thou ſmiteſt all mine enemies upon the cheek-bone; thou haſt broken the teeth of the ungodly.

8 Salvation belongeth unto the Lord: and thy bleſſing is upon thy people.

Cum invocarem. Pſal. 4.

HEar me when I call, O God of my righteouſneſs: thou haſt ſet me at liberty when I was in trouble; have mercy upon me, and hearken unto my prayer.

2 O ye ſons of men, how long will ye blaſpheme mine honour: and have ſuch pleaſure in vanity, and ſeek after leaſing?

3 Know this alſo, that the Lord hath choſen to himſelf the man that is godly: when I call upon the Lord, he will hear me.

4 Stand in aw, and ſin not: commune with your own heart, and in your chamber, and be ſtill.

5 Offer the ſacrifice of righteouſneſs: and put your truſt in the Lord.

6 There be many that ſay: Who will ſhew us any good?

7 Lord, lift thou up: the light of thy countenance upon us.

8 Thou haſt put gladneſs in my heart: ſince the time that their corn and wine, and oyl increaſed.

9 I will lay me down in peace, and take my reſt: for it is thou, Lord, only that makeſt me dwell in ſafety.

Verba mea auribus. Pſal. 5.

POnder my words, O Lord: conſider my meditation.

2 O hearken thou unto the voice of my calling, my king, and my God: for unto thee will I make my prayer.

3 My voice ſhalt thou hear betimes, O Lord: early in the morning will I direct my prayer unto thee, and will look up.

4 For thou art the God that haſt no pleaſure in wickedneſs: neither ſhall any evil dwell with thee.

5 Such as be fooliſh ſhall not ſtand in thy ſight: for thou hateſt all them that work vanity.

6 Thou ſhalt deſtroy them that ſpeak leaſing: the Lord will abhor both the blood-thirſty and deceitful man.

7 But as for me, I will come into thine houſe, even upon the multitude of thy mercy: and in thy fear will I worſhip toward thy holy temple.

8 Lead me, O Lord, in thy righteouſneſs, becauſe of mine enemies: make thy way plain before my face.

9 For there is no faithfulneſs in his mouth: their inward parts are very wickedneſs.

10 Their throat is an open ſepulchre: they flatter with their tongue.

11 Deſtroy thou them, O God, let them periſh through their own imaginations: caſt them out in the multitude of their ungodlineſs; for they have rebelled againſt thee.

12 And let all them that put their truſt in thee rejoyce: they ſhall ever be giving of thanks, becauſe thou defendeſt them; they that love thy Name, ſhall be joyful in thee;

13 For thou, Lord, wilt give thy bleſſing unto the righteous: and with thy favourable kindneſs wilt thou defend him as with a ſhield.

Evening Prayer.

Domine, ne. Pſal. 6.

O Lord, rebuke me not in thine indignation: neither chaſten me in thy diſpleaſure.

2 Have mercy upon me, O Lord, for I am weak: O Lord, heal me, for my bones are vexed.

3 My ſoul alſo is ſore troubled: but, Lord, how long wilt thou puniſh me?

4 Turn thee, O Lord, and deliver my ſoul: O ſave me for thy mercies ſake.

5 For in death no man remembreth thee: and who will give thee thanks in the pit?

6 I am weary of my groning, every night wash I my bed: and water my couch with my tears.

7 My beauty is gone for very trouble: and worn away because of all mine enemies.

8 Away from me, all ye that work vanity: for the Lord hath heard the voice of my weeping.

9 The Lord hath heard my petition: the Lord will receive my prayer.

10 All mine enemies shall be confounded and sore vexed: they shall be turned back, and put to shame suddenly.

Domine, Deus meus. Psal. 7.

O Lord my God, in thee have I put my trust: save me from all them that persecute me, and deliver me;

2 Lest he devour my soul like a lion, and tear it in pieces: while there is none to help.

3 O Lord my God, if I have done any such thing: or if there be any wickedness in my hands;

4 If I have rewarded evil unto him that dealt friendly with me: yea, I have delivered him that without any cause is mine enemy.

5 Then let mine enemy persecute my soul, and take me: yea, let him tread my life down upon the earth, and lay mine honour in the dust.

6 Stand up, O Lord, in thy wrath, and lift up thy self, because of the indignation of mine enemies: arise up for me in the judgment that thou hast commanded.

7 And so shall the congregation of the people come about thee: for their sakes therefore lift up thy self again.

8 The Lord shall judge the people, give sentence with me, O Lord: according to my righteousness, and according to the innocency that is in me.

9 O let the wickedness of the ungodly come to an end: but guide thou the just.

10 For the righteous God: trieth the very hearts and reins.

11 My help cometh of God: who preserveth them that are true of heart.

12 God is a righteous judge, strong and patient: and God is provoked every day.

13 If a man will not turn, he will whet his sword: he hath bent his bow, and made it ready.

14 He hath prepared for him the instruments of death: he ordaineth his arrows against the persecutors.

15 Behold, he travaileth with mischief: he hath conceived sorrow, and brought forth ungodliness.

16 He hath graven and digged up a pit: and is fallen himself into the destruction that he made for other.

17 For his travail shall come upon his own head: and his wickedness shall fall on his own pate.

18 I will give thanks unto the Lord, according to his righteousness: and I will praise the name of the Lord most High.

Domine, Dominus noster. Psal. 8.

O Lord, our Governour, how excellent is thy Name in all the world: thou that hast set thy glory above the heavens!

2 Out of the mouth of very babes and sucklings hast thou ordained strength, because of thine enemies: that thou mightest still the enemy and the avenger.

3 For I will consider thy heavens, even the works of thy fingers: the moon and the stars which thou hast ordained.

4 What is man, that thou art mindful of him: and the son of man, that thou visitest him?

5 Thou madest him lower then the angels: to crown him with glory and worship.

6 Thou makest him to have dominion of the works of thy hands: and thou hast put all things in subjection under his feet.

7 All sheep and oxen: yea, and the beasts of the field;

8 The fowls of the air, and the fishes of the sea: and whatsoever walketh through the paths of the seas.

9 O Lord, our Governour: how excellent is thy Name in all the world!

Morning Prayer.

Confitebor tibi. Psal. 9.

I Will give thanks unto thee, O Lord, with my whole heart: I will speak of all thy marvellous works.

2 I will be glad and rejoyce in thee: ye, my songs will I make of thy Name, O thou most Highest.

3 While mine enemies are driven back: they shall fall and perish at thy presence.

4 For thou hast maintained my right, and my cause: thou art set in the throne that judgest right.

5 Thou hast rebuked the heathen, and destroyed the ungodly: thou hast put out their name for ever and ever.

6 O thou enemy, destructions are come to a perpetual end: even as the cities which thou hast destroyed, their memorial is perished with them.

7 But the Lord shall endure for ever: he hath also prepared his seat for judgment.

8 For he shall judge the world in righteousness: and minister true judgment unto the people.

9 The Lord also will be a defence for the oppressed: even a refuge in due time of trouble.

10 And they that know thy Name, will put their trust in thee: for thou Lord, hast never failed them that seek thee.

11 O praise the Lord which dwelleth in Sion: shew the people of his doings.

12 For when he maketh inquisition for blood, he remembreth them: and forgetteth not the complaint of the poor.

13 Have mercy upon me, O Lord, consider the trouble which I suffer of them that hate me: thou that liftest me up from the gates of death.

14 That I may shew all thy praises within the ports of the daughters of Sion: I will rejoyce in thy salvation.

15 The heathen are sunk down in the pit that they made: in the same net which they hid privily, is their foot taken.

16 The Lord is known to execute judgment: the ungodly is trapped in the work of his own hands.

17 The wicked shall be turned into hell: and all the people that forget God.

18 For the poor shall not alway be forgotten: the patient abiding of the meek shall not perish for ever.

19 Up Lord, and let not man have the upper hand: let the heathen be judged in thy sight.

20 Put them in fear, O Lord: that the heathen may know themselves to be but men.

Ut quid, Domine? Psal. 10.

WHy standest thou so far off, O Lord: and hidest thy face in the needful time of trouble?

2 The ungodly for his own lust doth persecute the poor: let them be taken in the crafty wiliness that they have imagined.

3 For the ungodly hath made boast of his own hearts desire: and speaketh good of the covetous whom God abhorreth.

4 The ungodly is so proud, that he careth not for God: neither is God in all his thoughts.

5 His ways are always grievous: thy judgments are far above out of his sight, and therefore defieth he all his enemies.

6 For he hath said in his heart, Tush, I shall never be cast down: there shall no harm happen unto me.

7 His mouth is full of cursing, deceit, and fraud: under his tongue is ungodliness and vanity.

8 He sitteth lurking in the thievish corners of the streets: and privily in his lurking dens doth he murder the innocent; his eyes are set against the poor.

9 For he lieth waiting secretly, even as a lion lurketh he in his den: that he may ravish the poor.

10 He doth ravish the poor: when he getteth him into his net.

11 He falleth down and humbleth himself: that the congregation of the poor may fall into the hands of his captains.

12 He hath said in his heart, Tush, God hath forgotten: he hideth away his face, and he will never see it.

13 Arise, O Lord God, and lift up thine hand: forget not the poor.

14 Wherefore should the wicked blaspheme God: while he doth say in his heart, Tush, thou God carest not for it.

15 Surely thou hast seen it: for thou beholdest ungodliness and wrong.

16 That thou mayest take the matter into thy hand: the poor committeth himself unto thee; for thou art the helper of the friendless.

17 Break thou the power of the ungodly and malicious: take away his ungodliness, and thou shalt find none.

18 The Lord is King for ever and ever: and the heathen are perished out of the land.

19 Lord, thou hast heard the desire of the poor: thou preparest their heart, and thine ear hearkneth thereto.

20 To help the fatherless and poor unto their right: that the man of the earth be no more exalted against them.

In Domino confido. Psal. 11.

IN the Lord put I my trust: how say ye then to my soul, that she should flee as a bird unto the hill?

2 For lo, the ungodly bend their bow, and make ready their arrows within the quiver: that they may privily shoot at them which are true of heart.

3 For the foundations will be cast down: and what hath the righteous done?

4 The Lord is in his holy temple: the Lords seat is in heaven.

5 His eyes consider the poor: and his eye-lids try the children of men.

6 The Lord alloweth the righteous: but the ungodly and him that delighteth in wickedness doth his soul abhor.

7 Upon the ungodly he shall rain snares, fire and brimstone, storm and tempest: this shall be their portion to drink.

8 For the righteous Lord loveth righteousness: his countenance will behold the thing that is just.

Evening Prayer.

Salvum me fac. Psal. 12.

HElp me, Lord, for there is not one godly man left: for the faithful are minished from among the children of men.

2 They talk of vanity every one with his neighbour: they do but flatter with their lips, and dissemble in their double heart.

3 The Lord shall root out all deceitful lips: and the tongue that speaketh proud things.

4 Which have said, With our tongue will we prevail: we are they that ought to speak, who is lord over us?

5 Now for the comfortless troubles sake of the needy: and because of the deep sighing of the poor,

6 I will up, saith the Lord: and will help every one from him that swelleth against him, and will set him at rest.

7 The words of the Lord are pure words: even as the silver, which from the earth is tried, and purified seven times in the fire.

8 Thou shalt keep them, O Lord: thou shalt preserve him from this generation for ever.

9 The ungodly walk on every side: when they are exalted, the children of men are put to rebuke.

Usque quo, Domine? Psal. 13.

HOw long wilt thou forget me, O Lord, for ever: how long wilt thou hide thy face from me?

2 How long shall I seek counsel in my soul, and be so vexed in my heart: how long shall mine enemies triumph over me?

3 Consider and hear me, O Lord my God: lighten mine eyes that I sleep not in death.

4 Lest mine enemy say, I have prevailed against him: for if I be cast down, they that trouble me will rejoyce at it.

5 But my trust is in thy mercy: and my heart is joyful in thy salvation.

6 I will sing of the Lord, because he hath dealt so lovingly with me: yea, I will praise the name of the Lord most Highest.

Dixit insipiens. Psal. 14.

THe fool hath said in his heart: there is no God.

2 They are corrupt, and become abominable in their doings: there is none that doeth good, no not one.

3 The Lord looked down from heaven upon the children of men: to see if there were any that would understand, and seek after God.

4 But they are all gone out of the way, they are altogether become abominable: there is none that doth good, no not one.

5 Their throat is an open sepulchre, with their tongues have they deceived: the poyson of asps is under their lips.

6 Their mouth is full of cursing and bitterness: their feet are swift to shed blood.

7 Destruction and unhappiness is in their ways, and the way of peace have they not known: there is no fear of God before their eyes.

8 Have they no knowledge, that they are all such workers of mischief: eating up my people as it were bread, and call not upon the Lord?

9 There were they brought in great fear, even where no fear was: for God is in the generation of the righteous.

10 As for you, ye have made a mock at the counsel of the poor: because he putteth his trust in the Lord.

11 Who shall give salvation unto Israel out of Sion? When the Lord turneth the captivity of his people: then shall Jacob rejoyce, and Israel shall be glad.

Morning Prayer.

Domine, quis habitabit? Psal. 15.

LOrd, who shall dwell in thy tabernacle: or who shall rest upon thy holy hill?

2 Even he that leadeth an uncorrupt life: and doeth the thing which is right, and speaketh the truth from his heart.

3 He that hath used no deceit in his tongue, nor done evil to his neighbour: and hath not slandered his neighbour.

4 He that setteth not by himself, but is lowly in his own eyes: and maketh much of them, that fear the Lord.

5 He that sweareth unto his neighbour, and disappointeth him not: though it were to his own hindrance.

6 He that hath not given his money upon usury: nor taken reward against the innocent.

7 Whoso doth these things: shall never fall.

Conserva me, Domine. Psal. 16.

PReserve me, O God: for in thee have I put my trust.

2 O my soul, thou hast said unto the Lord: Thou art my God, my goods are nothing unto thee.

3 All my delight is upon the saints, that are in the earth: and upon such as excel in virtue.

4 But they that run after another god: shall have great trouble.

5 Their drink-offerings of blood will I not offer: neither make mention of their names within my lips.

6 The Lord himself is the portion of mine inheritance, and of my cup: thou shalt maintain my lot.

7 The lot is fallen unto me in a fair ground: yea, I have a goodly heritage.

8 I will thank the Lord for giving me warning: my reins also chasten me in the night-season.

9 I have set God always before me: for he is on my right hand, therefore I shall not fall.

10 Wherefore my heart was glad, and my glory rejoyced: my flesh also shall rest in hope.

11 For why? thou shalt not leave my soul in hell: neither shalt thou suffer thy holy One to see corruption.

12 Thou shalt shew me the path of life; in thy presence is the fulness of joy: and at thy right hand there is pleasure for evermore.

Exaudi, Domine. Psal. 17.

HEar the right, O Lord, consider my complaint: and hearken unto my prayer, that goeth not out of feigned lips.

2 Let my sentence come forth from thy presence: and let thine eyes look upon the thing that is equal.

3 Thou

3 Thou hast proved, and visited mine heart in the night-season; thou hast tried me, and shalt find no wickedness in me: for I am utterly purposed that my mouth shall not offend.

4 Because of mens works that are done against the words of thy lips: I have kept me from the ways of the destroyer.

5 O hold thou up my goings in thy paths: that my foot-steps slip not.

6 I have called upon thee, O God, for thou shalt hear me: incline thine ear to me, and hearken unto my words.

7 Shew thy marvellous loving kindness, thou that art the Saviour of them which put their trust in thee: from such as resist thy right hand.

8 Keep me as the apple of an eye: hide me under the shadow of thy wings.

9 From the ungodly that trouble me: mine enemies compass me round about to take away my soul.

10 They are inclosed in their own fat: and their mouth speaketh proud things.

11 They lie waiting in our way on every side: turning their eyes down to the ground.

12 Like as a lion that is greedy of his prey: and as it were a lions whelp, lurking in secret places.

13 Up, Lord, disappoint him, and cast him down: deliver my soul from the ungodly, which is a sword of thine.

14 From the men of thy hand, O Lord, from the men, I say, and from the evil world: which have their portion in this life, whose bellies thou fillest with thy hid treasure.

15 They have children at their desire: and leave the rest of their substance for their babes.

16 But as for me, I will behold thy presence in righteousness: and when I awake up after thy likeness, I shall be satisfied with it.

Evening Prayer.

Diligam te, Domine. Psal. 18.

I Will love thee, O Lord, my strength; the Lord is my stony rock, and my defence: my Saviour, my God, and my might, in whom I will trust, my buckler, the horn also of my salvation, and my refuge.

2 I will call upon the Lord, which is worthy to be praised: so shall I be safe from mine enemies.

3 The sorrows of death compassed me: and the overflowings of ungodliness made me afraid.

4 The pains of hell came about me: the snares of death overtook me.

5 In my trouble I will call upon the Lord: and complain unto my God.

6 So shall he hear my voice out of his holy temple: and my complaint shall come before him, it shall enter even into his ears.

7 The earth trembled and quaked: the very foundations also of the hills shook, and were removed, because he was wroth.

8 There went a smoke out in his presence: and a consuming fire out of his mouth, so that coals were kindled at it.

9 He bowed the heavens also, and came down: and it was dark under his feet.

10 He rode upon the cherubins and did flie: he came flying upon the wings of the wind.

11 He made darkness his secret place: his pavilion round about him with dark water, and thick clouds to cover him.

12 At the brightness of his presence his clouds removed: hail-stones, and coals of fire.

13 The Lord also thundred out of heaven, and the Highest gave his thunder: hail-stones, and coals of fire.

14 He sent out his arrows and scattered them: he cast forth lightnings, and destroyed them.

15 The springs of waters were seen, and the foundations of the round world were discovered at thy chiding, O Lord: at the blasting of the breath of thy displeasure.

16 He shall send down from on high to fetch me: and shall take me out of many waters.

17 He shall deliver me from my strongest enemy, and from them which hate me: for they are too mighty for me.

18 They prevented me in the day of my trouble: but the Lord was my upholder.

19 He brought me forth also into a place of liberty: he brought me forth, even because he had a favour unto me.

20 The Lord shall reward me after my righteous dealing: according to the cleanness of my hands shall he recompense me.

21 Because I have kept the ways of the Lord: and have not forsaken my God, as the wicked doth.

22 For I have an eye unto all his laws: and will not cast out his commandments from me.

23 I was also uncorrupt before him: and eschewed mine own wickedness.

24 Therefore shall the Lord reward me after my righteous dealing: and according unto the cleanness of my hands in his eye-sight.

25 With the holy thou shalt be holy: and with a perfect man thou shalt be perfect.

26 With the clean thou shalt be clean: and with the froward thou shalt learn frowardness.

27 For thou shalt save the people that are in adversity: and shalt bring down the high looks of the proud.

28 Thou also shalt light my candle: the Lord my God shall make my darkness to be light.

29 For in thee I shall discomfit an host of men: and with the help of my God, I shall leap over the wall.

30 The way of God is an undefiled way: the word of the Lord also is tried in the fire; he is the defender of all them that put their trust in him.

31 For who is God, but the Lord: or who hath any strength, except our God?

32 It is God that girdeth me with strength of war: and maketh my way perfect.

33 He maketh my feet like harts feet: and setteth me up on high.

34 He teacheth mine hands to fight: and mine arms shall break even a bow of steel.

35 Thou hast given me the defence of thy salvation: thy right hand also shall hold me up, and thy loving correction shall make me great.

36 Thou shalt make room enough under me for to go: that my foot-steps shall not slide.

37 I will follow upon mine enemies, and overtake them: neither will I turn again till I have destroyed them.

38 I will smite them, that they shall not be able to stand: but fall under my feet.

39 Thou hast girded me with strength unto the battle: thou shalt throw down mine enemies under me.

40 Thou hast made mine enemies also to turn their backs upon me: and I shall destroy them that hate me.

41 They shall cry, but there shall be none to help them: yea, even unto the Lord shall they cry, but he shall not hear them.

42 I will beat them as small as the dust before the wind: I will cast them out as the clay in the streets.

43 Thou shalt deliver me from the strivings of the people: and thou shalt make me the head of the heathen.

44 A people whom I have not known: shall serve me.

45 As soon as they hear of me, they shall obey me: but the strange children shall dissemble with me.

46 The strange children shall fail: and be afraid out of their prisons.

47 The Lord liveth, and blessed be my strong helper: and praised be the God of my salvation.

48 Even the God that seeth that I be avenged: and subdueth the people unto me.

49 It is he that delivereth me from my cruel enemies, and setteth me up above mine adversaries: thou shalt rid me from the wicked man.

50 For this cause will I give thanks unto thee, O Lord, among the Gentiles: and sing praises unto thy name.

51 Great prosperity giveth he unto his King: and sheweth loving kindness unto David his anointed, and unto his seed for evermore.

Morning Prayer.

Cæli enarrant. Psal. 19.

THE heavens declare the glory of God: and the firmament sheweth his handy-work.

2 One day telleth another: and one night certifieth another.

3 There is neither speech nor language: but their voices are heard among them.

4 Their sound is gone out into all lands: and their words into the ends of the world.

5 In them hath he set a tabernacle for the sun: which cometh forth as a bridegroom out of his chamber, and rejoyceth as a giant to run his course.

6 It goeth forth from the uttermost part of the heaven, and runneth about unto the end of it again: and there is nothing hid from the heat thereof.

7 The law of the Lord is an undefiled law converting the soul: the testimony of the Lord is sure, and giveth wisdom unto the simple.

8 The statutes of the Lord are right, and rejoyce the heart: the commandment of the Lord is pure, and giveth light unto the eyes.

9 The fear of the Lord is clean, and endureth for ever: the judgments of the Lord are true, and righteous altogether.

10 More to be desired are they then gold, yea, then much fine gold: sweeter also then hony, and the hony-comb.

11 Moreover by them is thy servant taught: and in keeping of them there is great reward.

12 Who can tell how oft he offendeth: O cleanse thou me from my secret faults.

13 Keep thy servant also from presumptuous sins, lest they get the dominion over me: so shall I be undefiled, and innocent from the great offence.

14 Let the words of my mouth, and the meditation of my heart: be alway acceptable in thy sight,

15 O Lord: my strength and my redeemer.

Exaudiat te Dominus. Psal. 20.

THE Lord hear thee in the day of trouble: the Name of the God of Jacob defend thee.

2 Send thee help from the Sanctuary: and strengthen thee out of Sion.

3 Remember all thy offerings: and accept thy burnt-sacrifice.

4 Grant thee thy hearts desire: and fulfil all thy mind.

5 We will rejoyce in thy salvation, and triumph in the Name of the Lord our God: the Lord perform all thy petitions.

6 Now know I, that the Lord helpeth his anointed, and will hear him from his holy heaven: even with the wholsom strength of his right hand.

7 Some put their trust in chariots, and some in horses: but we will remember the Name of the Lord our God.

8 They are brought down, and fallen: but we are risen, and stand upright.

9 Save, Lord, and hear us, O King of heaven: when we call upon thee.

Domine, in virtute tua. Psal. 21.

THE King shall rejoyce in thy strength, O Lord: exceeding glad shall he be of thy salvation.

2 Thou hast given him his hearts desire: and hast not denied him the request of his lips.

3 For thou shalt prevent him with the blessings of goodness: and shalt set a crown of pure gold upon his head.

4 He asked life of thee, and thou gavest him a long life: even for ever and ever.

5 His honour is great in thy salvation: glory, and great worship shalt thou lay upon him.

6 For thou shalt give him everlasting felicity: and make him glad with the joy of thy countenance.

7 And why? because the King putteth his trust in the Lord: and in the mercy of the most Highest, he shall not miscarry.

8 All thine enemies shall feel thy hand: thy right hand shall find out them that hate thee.

9 Thou shalt make them like a fiery oven in time of thy wrath: the Lord shall destroy them in his displeasure, and the fire shall consume them.

10 Their fruit shalt thou root out of the earth: and their seed from among the children of men.

11 For they intended mischief against thee: and imagined such a device, as they are not able to perform.

12 Therefore shalt thou put them to flight: and the strings of thy bow shalt thou make ready against the face of them.

13 Be thou exalted, Lord, in thine own strength: so will we sing, and praise thy power.

Evening Prayer.

Deus, Deus meus. Psal. 22.

MY God, my God, look upon me, why hast thou forsaken me: and art so far from my health, and from the words of my complaint?

2 O my God, I cry in the day-time, but thou hearest not: and in the night-season also I take no rest.

3 And thou continuest holy: O thou worship of Israel.

4 Our fathers hoped in thee: they trusted in thee, and thou didst deliver them.

5 They called upon thee, and were holpen: they put their trust in thee, and were not confounded.

6 But as for me, I am a worm, and no man: a very scorn of men, and the out-cast of the people.

7 All they that see me, laugh me to scorn: they shoot out their lips, and shake their heads, saying,

8 He trusted in God, that he would deliver him: let him deliver him, if he will have him.

9 But thou art he that took me out of my mothers womb: thou wast my hope, when I hanged yet upon my mothers breasts.

10 I have been left unto thee ever since I was born: thou art my God even from my mothers womb.

11 O go not from me, for trouble is hard at hand: and there is none to help me.

12 Many oxen are come about me: fat bulls of Basan close me in on every side.

13 They gape upon me with their mouths: as it were a ramping, and a roring lion.

14 I am poured out like water, and all my bones are out of joynt: my heart also in the midst of my body is even like melting wax.

15 My strength is dried up like a potsherd, and my tongue cleaveth to my gums: and thou shalt bring me into the dust of death.

16 For many dogs are come about me: and the councel of the wicked layeth siege against me.

17 They pierced my hands and my feet, I may tell all my bones: they stand staring, and looking upon me.

18 They part my garments among them: and cast lots upon my vesture.

19 But be not thou far from me, O Lord: thou art my succour, haste thee to help me.

20 Deliver my soul from the sword: my darling from the power of the dog.

21 Save me from the lions mouth: thou hast heard me also from among the horns of the unicorns.

22 I will declare thy Name unto my brethren: in the midst of the congregation will I praise thee.

23 O praise the Lord, ye that fear him: magnifie him, all ye of the seed of Jacob, and fear him, all ye seed of Israel.

24 For he hath not despised, nor abhorred the low estate of the poor: he hath not hid his face from him, but when he called unto him, he heard him.

25 My praise is of thee in the great congregation: my vows will I perform in the sight of them that fear him.

26 The poor shall eat, and be satisfied: they that seek after the Lord, shall praise him; your heart shall live for ever.

27 All the ends of the world shall remember themselves, and be turned unto the Lord: and all the kindreds of the nations shall worship before him.

28 For the kingdom is the Lords: and he is the Governour among the people.

29 All ſuch as be fat upon earth: have eaten, and worſhipped.

30 All they that go down into the duſt, ſhall kneel before him: and no man hath quickned his own ſoul.

31 My ſeed ſhall ſerve him: they ſhall be counted unto the Lord for a generation.

32 They ſhall come, and the heavens ſhall declare his righteouſneſs: unto a people that ſhall be born, whom the Lord hath made.

Dominus regit me. Pſal. 23.

THE Lord is my ſhepherd: therefore can I lack nothing.

2 He ſhall feed me in a green paſture: and lead me forth beſide the waters of comfort.

3 He ſhall convert my ſoul: and bring me forth in the paths of righteouſneſs for his Names ſake.

4 Yea, though I walk through the valley of the ſhadow of death, I will fear no evil: for thou art with me, thy rod and thy ſtaff comfort me.

5 Thou ſhalt prepare a table before me againſt them that trouble me: thou haſt anointed my head with oyl, and my cup ſhall be full.

6 But thy loving kindneſs and mercy ſhall follow me all the days of my life; and I will dwell in the houſe of the Lord for ever.

Morning Prayer.

Domini eſt terra. Pſal. 24.

THE earth is the Lords, and all that therein is: the compaſs of the world, and they that dwell therein.

2 For he hath founded it upon the ſeas: and prepared it upon the floods.

3 Who ſhall aſcend into the hill of the Lord: or who ſhall riſe up in his holy place?

4 Even he that hath clean hands, and a pure heart: and that hath not lift up his mind unto vanity, nor ſworn to deceive his neighbour.

5 He ſhall receive the bleſſing from the Lord: and righteouſneſs from the God of his ſalvation.

6 This is the generation of them that ſeek him: even of them that ſeek thy face, O Jacob.

7 Lift up your heads, O ye gates, and be ye lift up, ye everlaſting doors: and the King of glory ſhall come in.

8 Who is the King of glory: it is the Lord ſtrong and mighty, even the Lord mighty in battel.

9 Lift up your heads, O ye gates, and be ye lift up, ye everlaſting doors: and the King of glory ſhall come in.

10 Who is the King of glory: even the Lord of hoſts, he is the King of glory.

Ad te, Domine, levavi. Pſal. 25.

UNto thee, O Lord, will I lift up my ſoul, my God, I have put my truſt in thee: O let me not be confounded, neither let mine enemies triumph over me.

2 For all they that hope in thee ſhall not be aſhamed: but ſuch as tranſgreſs without a cauſe ſhall be put to confuſion.

3 Shew me thy ways, O Lord: and teach me thy paths.

4 Lead me forth in thy truth, and learn me: for thou art the God of my ſalvation; in thee hath been my hope all the day long.

5 Call to remembrance, O Lord, thy tender mercies: and thy loving kindneſſes, which have been ever of old.

6 O remember not the ſins, and offences of my youth: but according to thy mercy think thou upon me, O Lord, for thy goodneſs.

7 Gracious and righteous is the Lord: therefore will he teach ſinners in the way.

8 Them that are meek ſhall he guide in judgment: and ſuch as are gentle, them ſhall he learn his way.

9 All the paths of the Lord are mercy and truth: unto ſuch as keep his covenant and his teſtimonies.

10 For thy Names ſake, O Lord: be merciful unto my ſin, for it is great.

11 What man is he that feareth the Lord: him ſhall he teach in the way that he ſhall chooſe.

12 His ſoul ſhall dwell at eaſe: and his ſeed ſhall inherit the land.

13 The ſecret of the Lord is among them that fear him: and he will ſhew them his covenant.

14 Mine eyes are ever looking unto the Lord: for he ſhall pluck my feet out of the net.

15 Turn thee unto me, and have mercy upon me: for I am deſolate and in miſery.

16 The ſorrows of my heart are enlarged: O bring thou me out of my troubles.

17 Look upon my adverſity and miſery: and forgive me all my ſin.

18 Conſider mine enemies how many they are: and they bear a tyrannous hate againſt me.

19 O keep my ſoul, and deliver me: let me not be confounded, for I have put my truſt in thee.

20 Let perfectneſs and righteous dealing wait upon me: for my hope hath been in thee.

21 Deliver Iſrael, O God: out of all his troubles.

Judica me, Domine. Pſal. 26.

BE thou my judge, O Lord, for I have walked innocently: my truſt hath been alſo in the Lord, therefore ſhall I not fall.

2 Examine me, O Lord, and prove me: try out my reins, and my heart.

3 For thy loving kindneſs is ever before mine eyes: and I will walk in thy truth.

4 I have not dwelt with vain perſons: neither will I have fellowſhip with the deceitful.

5 I have hated the congregation of the wicked: and will not ſit among the ungodly.

6 I will waſh my hands in innocency, O Lord: and ſo will I go to thine altar;

7 That I may ſhew the voice of thankſgiving: and tell of all thy wondrous works.

8 Lord, I have loved the habitation of thy houſe: and the place where thine honour dwelleth.

9 O ſhut not up my ſoul with the ſinners: nor my life with the blood-thirſty;

10 In whoſe hands is wickedneſs: and their right hand is full of gifts.

11 But as for me, I will walk innocently: O deliver me, and be merciful unto me.

12 My foot ſtandeth right: I will praiſe the Lord in the congregations.

Evening Prayer.

Dominus illuminatio. Pſal. 27.

THE Lord is my light, and my ſalvation; whom then ſhall I fear: the Lord is the ſtrength of my life; of whom then ſhall I be afraid?

2 When the wicked, even mine enemies, and my foes came upon me to eat up my fleſh: they ſtumbled, and fell.

3 Though an hoſt of men were laid againſt me, yet ſhall not my heart be afraid: and though there roſe up war againſt me, yet will I put my truſt in him.

4 One thing have I deſired of the Lord, which I will require: even that I may dwell in the houſe of the Lord all the days of my life, to behold the fair beauty of the Lord, and to viſit his temple.

5 For in the time of trouble he ſhall hide me in his tabernacle: yea, in the ſecret place of his dwelling ſhall he hide me, and ſet me up upon a rock of ſtone.

6 And now ſhall he lift up mine head: above mine enemies round about me.

7 Therefore will I offer in his dwelling an oblation with great gladneſs: I will ſing, and ſpeak praiſes unto the Lord.

8 Hearken unto my voice, O Lord, when I cry unto thee: have mercy upon me, and hear me.

9 My heart hath talked of thee, Seek ye my face: thy face, Lord, will I ſeek.

10 O hide not thou thy face from me: nor caſt thy ſervant away in diſpleaſure.

11 Thou haſt been my ſuccour: leave me not, neither forſake me, O God of my ſalvation.

12 When my father, and my mother forſake me: the Lord taketh me up.

13 Teach me thy way, O Lord: and lead me in the right way, becauſe of mine enemies.

14 Deliver me not over into the will of mine adverſaries:

saries: for there are false witnesses risen up against me, and such as speak wrong.

15 I should utterly have fainted: but that I believe verily to see the goodness of the Lord in the land of the living.

16 O tarry thou the Lords leisure: be strong, and he shall comfort thine heart, and put thou thy trust in the Lord.

Ad te, Domine. Psal. 28.

UNto thee will I cry, O Lord my strength: think no scorn of me, lest if thou make as though thou hearest not, I become like them that go down into the pit.

2 Hear the voice of my humble petitions, when I cry unto thee: when I hold up my hands towards the mercy-seat of thy holy temple.

3 O pluck me not away, neither destroy me with the ungodly, and wicked doers: which speak friendly to their neighbours, but imagine mischief in their hearts.

4 Reward them according to their deeds: and according to the wickedness of their own inventions.

5 Recompense them after the work of their hands: pay them that they have deserved.

6 For they regard not in their mind the works of the Lord, nor the operation of his hands: therefore shall he break them down, and not build them up.

7 Praised be the Lord: for he hath heard the voice of my humble petitions.

8 The Lord is my strength, and my shield, my heart hath trusted in him, and I am helped: therefore my heart danceth for joy, and in my song will I praise him.

9 The Lord is my strength: and he is the wholsom defence of his Anointed.

10 O save thy people, and give thy blessing unto thine inheritance: feed them, and set them up for ever.

Afferte Domino. Psal. 29.

BRing unto the Lord, O ye mighty, bring young rams unto the Lord: ascribe unto the Lord worship and strength.

2 Give the Lord the honour due unto his Name: worship the Lord with holy worship.

3 It is the Lord that commandeth the waters: it is the glorious God that maketh the thunder.

4 It is the Lord that ruleth the sea, the voice of the Lord is mighty in operation: the voice of the Lord is a glorious voice.

5 The voice of the Lord breaketh the cedar-trees: yea, the Lord breaketh the cedars of Libanus.

6 He maketh them also to skip like a calf: Libanus also, and Sirion like a young unicorn.

7 The voice of the Lord divideth the flames of fire, the voice of the Lord shaketh the wilderness: yea, the Lord shaketh the wilderness of Cades.

8 The voice of the Lord maketh the hinds to bring forth young, and discovereth the thick bushes: in his temple doth every man speak of his honour.

9 The Lord sitteth above the water-flood: and the Lord remaineth a King for ever.

10 The Lord shall give strength unto his people: the Lord shall give his people the blessing of peace.

Morning Prayer.

Exaltabo te, Domine. Psal. 30.

I Will magnifie thee, O Lord, for thou hast set me up: and not made my foes to triumph over me.

2 O Lord my God, I cried unto thee: and thou hast healed me.

3 Thou, Lord, hast brought my soul out of hell: thou hast kept my life from them that go down to the pit.

4 Sing praises unto the Lord, O ye saints of his: and give thanks unto him for a remembrance of his holiness.

5 For his wrath endureth but the twinkling of an eye, and in his pleasure is life: heaviness may endure for a night, but joy cometh in the morning.

6 And in my prosperity I said, I shall never be removed: thou, Lord, of thy goodness hadst made my hill so strong.

7 Thou didst turn thy face from me: and I was troubled.

8 Then cried I unto thee, O Lord: and gat me to my Lord right humbly.

9 What profit is there in my blood: when I go down to the pit?

10 Shall the dust give thanks unto thee: or shall it declare thy truth?

11 Hear, O Lord, and have mercy upon me: Lord, be thou my helper.

12 Thou hast turned my heaviness into joy: thou hast put off my sackcloth, and girded me with gladness.

13 Therefore shall every good man sing of thy praise without ceasing: O my God, I will give thanks unto thee for ever.

In te, Domine, speravi. Psal. 31.

IN thee, O Lord, have I put my trust: let me never be put to confusion, deliver me in thy righteousness.

2 Bow down thine ear to me: make haste to deliver me.

3 And be thou my strong rock, and house of defence: that thou mayest save me.

4 For thou art my strong rock, and my castle: be thou also my guide, and lead me for thy Names sake.

5 Draw me out of the net, that they have laid privily for me: for thou art my strength.

6 Into thy hands I commend my spirit: for thou hast redeemed me, O Lord, thou God of truth.

7 I have hated them that hold of superstitious vanities: and my trust hath been in the Lord.

8 I will be glad and rejoyce in thy mercy: for thou hast considered my trouble, and hast known my soul in adversities.

9 Thou hast not shut me up into the hand of the enemy: but hast set my feet in a large room.

10 Have mercy upon me, O Lord, for I am in trouble: and mine eye is consumed for very heaviness; yea, my soul and my body.

11 For my life is waxen old with heaviness: and my years with mourning.

12 My strength faileth me, because of mine iniquity: and my bones are consumed.

13 I became a reproof among all mine enemies, but especially among my neighbours: and they of mine acquaintance were afraid of me, and they that did see me without, conveyed themselves from me.

14 I am clean forgotten, as a dead man out of mind: I am become like a broken vessel.

15 For I have heard the blasphemy of the multitude: and fear is on every side, while they conspire together against me, and take their counsel to take away my life.

16 But my hope hath been in thee, O Lord: I have said, Thou art my God.

17 My time is in thy hand, deliver me from the hand of mine enemies: and from them that persecute me.

18 Shew thy servant the light of thy countenance: and save me for thy mercies sake.

19 Let me not be confounded, O Lord, for I have called upon thee: let the ungodly be put to confusion, and be put to silence in the grave.

20 Let the lying lips be put to silence: which cruelly, disdainfully, and despitefully speak against the righteous.

21 O how plentiful is thy goodness which thou hast laid up for them that fear thee: and that thou hast prepared for them that put their trust in thee, even before the sons of men!

22 Thou shalt hide them privily by thine own presence from the provoking of all men: thou shalt keep them secretly in thy tabernacle from the strife of tongues.

23 Thanks be to the Lord: for he hath shewed me marvellous great kindness in a strong city.

24 And when I made haste, I said: I am cast out of the sight of thine eyes.

25 Nevertheless, thou heardest the voice of my prayer: when I cried unto thee.

26 O love the Lord, all ye his saints: for the Lord preserveth them that are faithful, and plenteously rewardeth the proud doer.

27 Be strong, and he shall establish your heart: all ye that put your trust in the Lord.

Evening

Evening Prayer.

Beati, quorum. Psal. 32.

BLesſed is he, whoſe unrighteouſneſs is forgiven: and whoſe ſin is covered.

2 Bleſſed is the man unto whom the Lord imputeth no ſin: and in whoſe ſpirit there is no guile.

3 For while I held my tongue: my bones conſumed away through my daily complaining.

4 For thy hand is heavy upon me day and night: and my moiſture is like the drought in ſummer.

5 I will acknowledge my ſin unto thee: and mine unrighteouſneſs have I not hid.

6 I ſaid, I will confeſs my ſins unto the Lord: and ſo thou forgaveſt the wickedneſs of my ſin.

7 For this ſhall every one that is godly, make his prayer unto thee, in a time when thou mayeſt be found: but in the great water-floods they ſhall not come nigh him.

8 Thou art a place to hide me in, thou ſhalt preſerve me from trouble: thou ſhalt compaſs me about with ſongs of deliverance.

9 I will inform thee, and teach thee in the way wherein thou ſhalt go: and I will guide thee with mine eye.

10 Be ye not like to horſe and mule, which have no underſtanding: whoſe mouths muſt be held with bit and bridle, leſt they fall upon thee.

11 Great plagues remain for the ungodly: but whoſo putteth his truſt in the Lord, mercy embraceth him on every ſide.

12 Be glad, O ye righteous, and rejoyce in the Lord: and be joyful all ye that are true of heart.

Exultate, juſti. Pſal. 33.

REjoyce in the Lord, O ye righteous: for it becometh well the juſt to be thankful.

2 Praiſe the Lord with harp: ſing praiſes unto him with the lute, and inſtrument of ten ſtrings.

3 Sing unto the Lord a new ſong: ſing praiſes luſtily unto him with a good courage.

4 For the word of the Lord is true: and all his works are faithful.

5 He loveth righteouſneſs and judgment: the earth is full of the goodneſs of the Lord.

6 By the word of the Lord were the heavens made; and all the hoſts of them by the breath of his mouth.

7 He gathereth the waters of the ſea together, as it were upon an heap: and layeth up the deep, as in a treaſure-houſe.

8 Let all the earth fear the Lord: ſtand in awe of him, all ye that dwell in the world.

9 For he ſpake, and it was done: he commanded, and it ſtood faſt.

10 The Lord bringeth the counſel of the heathen to nought: and maketh the devices of the people to be of none effect, and caſteth out the counſels of Princes.

11 The counſel of the Lord ſhall endure for ever: and the thoughts of his heart from generation to generation.

12 Bleſſed are the people whoſe God is the Lord Jehovah: and bleſſed are the folk that he hath choſen to him, to be his inheritance.

13 The Lord looked down from heaven, and beheld all the children of men: from the habitation of his dwelling he conſidereth all them that dwell on the earth.

14 He faſhioneth all the hearts of them: and underſtandeth all their works.

15 There is no king that can be ſaved by the multitude of an hoſt: neither is any mighty man delivered by much ſtrength.

16 A horſe is counted but a vain thing to ſave a man: neither ſhall he deliver any man by his great ſtrength.

17 Behold, the eye of the Lord is upon them that fear him: and upon them that put their truſt in his mercy.

18 To deliver their ſoul from death: and to feed them in the time of dearth.

19 Our ſoul hath patiently tarried for the Lord: for he is our help, and our ſhield.

20 For our heart ſhall rejoyce in him: becauſe we have hoped in his holy Name.

21 Let thy merciful kindneſs, O Lord, be upon us: like as we do put our truſt in thee.

Benedicam Domino. Pſal. 34.

I Will alway give thanks unto the Lord: his praiſe ſhall ever be in my mouth.

2 My ſoul ſhall make her boaſt in the Lord: the humble ſhall hear thereof, and be glad.

3 O praiſe the Lord with me: and let us magnifie his Name together.

4 I ſought the Lord, and he heard me: yea, he delivered me out of all my fear.

5 They had an eye unto him, and were lightned: and their faces were not aſhamed.

6 Lo, the poor crieth, and the Lord heareth him: yea, and ſaveth him out of all his troubles.

7 The Angel of the Lord tarrieth round about them that fear him: and delivereth them.

8 O taſte and ſee, how gracious the Lord is: bleſſed is the man that truſteth in him.

9 O fear the Lord, ye that are his ſaints: for they that fear him lack nothing.

10 The lions do lack, and ſuffer hunger: but they who ſeek the Lord, ſhall want no manner of thing that is good.

11 Come, ye children, and hearken unto me: I will teach you the fear of the Lord.

12 What man is he that luſteth to live: and would fain ſee good days?

13 Keep thy tongue from evil: and thy lips that they ſpeak no guile.

14 Eſchew evil, and do good: ſeek peace and enſue it.

15 The eyes of the Lord are over the righteous: and his ears are open unto their prayers.

16 The countenance of the Lord is againſt them that do evil: to root out the remembrance of them from the earth.

17 The righteous cry, and the Lord heareth them: and delivereth them out of all their troubles.

18 The Lord is nigh unto them that are of a contrite heart: and will ſave ſuch as be of an humble ſpirit.

19 Great are the troubles of the righteous: but the Lord delivereth him out of all.

20 He keepeth all his bones: ſo that not one of them is broken.

21 But miſfortune ſhall ſlay the ungodly: and they that hate the righteous, ſhall be deſolate.

22 The Lord delivereth the ſouls of his ſervants: and all they that put their truſt in him, ſhall not be deſtitute.

Morning Prayer.

Judica me, Domine. Pſal. 35.

PLead thou my cauſe, O Lord, with them that ſtrive with me: and fight thou againſt them that fight againſt me.

2 Lay hand upon the ſhield and buckler: and ſtand up to help me.

3 Bring forth the ſpear, and ſtop the way againſt them that perſecute me: ſay unto my ſoul, I am thy ſalvation.

4 Let them be confounded, and put to ſhame, that ſeek after my ſoul: let them be turned back, and brought to confuſion, that imagine miſchief for me.

5 Let them be as the duſt before the wind: and the Angel of the Lord ſcattering them.

6 Let their way be dark and ſlippery: and let the Angel of the Lord perſecute them.

7 For they have privily laid their net to deſtroy me without a cauſe: yea, even without a cauſe have they made a pit for my ſoul.

8 Let a ſudden deſtruction come upon him unawares, and his net that he hath laid privily, catch himſelf: that he may fall into his own miſchief.

9 And, my ſoul, be joyful in the Lord: it ſhall rejoyce in his ſalvation.

10 All my bones ſhall ſay, Lord, who is like unto thee, who delivereſt the poor from him that is too ſtrong for him: yea, the poor, and him that is in miſery, from him that ſpoileth him?

11 Falſe witneſſes did riſe up: they laid to my charge things that I knew not.

12 They

12 They rewarded me evil for good: to the great discomfort of my soul.

13 Nevertheless, when they were sick, I put on sackcloth, and humbled my soul with fasting: and my prayer shall turn into mine own bosom.

14 I behaved my self, as though it had been my friend, or my brother: I went heavily, as one that mourneth for his mother.

15 But in mine adversity they rejoyced, and gathered themselves together: yea, the very abjects came together against me unawares, making mows at me, and ceased not.

16 With the flatterers were busie mockers: who gnashed upon me with their teeth.

17 Lord, how long wilt thou look upon this: O deliver my soul from the calamities which they bring on me, and my darling from the lions.

18 So will I give thee thanks in the great congregation: I will praise thee among much people.

19 O let not them that are mine enemies, triumph over me ungodly: neither let them wink with their eyes, that hate me without a cause.

20 And why? their communing is not for peace: but they imagine deceitful words against them that are quiet in the land.

21 They gaped upon me with their mouthes, and said: Fie on thee, fie on thee, we saw it with our eyes.

22 This thou hast seen, O Lord: hold not thy tongue then, go not far from me, O Lord.

23 Awake, and stand up to judge my quarrel: avenge thou my cause, my God and my Lord.

24 Judge me, O Lord my God, according to thy righteousness: and let them not triumph over me.

25 Let them not say in their hearts, There, there, so would we have it: neither let them say, We have devoured him.

26 Let them be put to confusion and shame together, that rejoyce at my trouble: let them be clothed with rebuke and dishonour, that boast themselves against me.

27 Let them be glad and rejoyce, that favour my righteous dealing: yea, let them say alway, Blessed be the Lord, who hath pleasure in the prosperity of his servant.

28 And as for my tongue, it shall be talking of thy righteousness: and of thy praise all the day long.

Dixit injustus. Psal. 36.

MY heart sheweth me the wickedness of the ungodly: that there is no fear of God before his eyes.

2 For he flattereth himself in his own sight: until his abominable sin be found out.

3 The words of his mouth are unrighteous, and full of deceit: he hath left off to behave himself wisely, and to do good.

4 He imagineth mischief upon his bed, and hath set himself in no good way: neither doth he abhor any thing that is evil.

5 Thy mercy, O Lord, reacheth unto the heavens: and thy faithfulness unto the clouds.

6 Thy righteousness standeth like the strong mountains: thy judgments are like the great deep.

7 Thou, Lord, shalt save both man and beast. How excellent is thy mercy, O God: and the children of men shall put their trust under the shadow of thy wings.

8 They shall be satisfied with the plenteousness of thy house: and thou shalt give them drink of thy pleasures, as out of the river.

9 For with thee is the well of life: and in thy light shall we see light.

10 O continue forth thy loving kindness unto them that know thee: and thy righteousness unto them that are true of heart.

11 O let not the foot of pride come against me: and let not the hand of the ungodly cast me down.

12 There are they fallen, all that work wickedness: they are cast down, and shall not be able to stand.

Evening Prayer.

Noli æmulari. Psal. 37.

FRet not thy self because of the ungodly: neither be thou envious against the evil doers.

2 For they shall soon be cut down like the grass: and be withered even as the green herb.

3 Put thou thy trust in the Lord, and be doing good: dwell in the land, and verily thou shalt be fed.

4 Delight thou in the Lord: and he shall give thee thy hearts desire.

5 Commit thy way unto the Lord, and put thy trust in him: and he shall bring it to pass.

6 He shall make thy righteousness as clear as the light: and thy just dealing as the noon-day.

7 Hold thee still in the Lord, and abide patiently upon him: but grieve not thy self at him, whose way doth prosper, against the man that doth after evil counsels.

8 Leave off from wrath, and let go displeasure: fret not thy self, else shalt thou be moved to do evil.

9 Wicked doers shall be rooted out: and they that patiently abide the Lord, those shall inherit the land.

10 Yet a little while, and the ungodly shall be clean gone: thou shalt look after his place, and he shall be away.

11 But the meek spirited shall possess the earth: and shall be refreshed in the multitude of peace.

12 The ungodly seeketh counsel against the just: and gnasheth upon him with his teeth.

13 The Lord shall laugh him to scorn: for he hath seen that his day is coming.

14 The ungodly have drawn out the sword, and have bent their bow: to cast down the poor and needy, and to slay such as are of a right conversation.

15 Their sword shall go through their own heart: and their bow shall be broken.

16 A small thing that the righteous hath: is better then great riches of the ungodly.

17 For the arms of the ungodly shall be broken: and the Lord upholdeth the righteous.

18 The Lord knoweth the days of the godly: and their inheritance shall endure for ever.

19 They shall not be confounded in the perilous time: and in the days of dearth they shall have enough.

20 As for the ungodly, they shall perish, and the enemies of the Lord shall consume as the fat of lambs: yea, even as the smoke shall they consume away.

21 The ungodly borroweth, and payeth not again: but the righteous is merciful and liberal.

22 Such as are blessed of God, shall possess the land: and they that are cursed of him, shall be rooted out.

23 The Lord ordereth a good mans going: and maketh his way acceptable to himself.

24 Though he fall, he shall not be cast away: for the Lord upholdeth him with his hand.

25 I have been young, and now am old: and yet saw I never the righteous forsaken, nor his seed begging their bread.

26 The righteous is ever merciful, and lendeth: and his seed is blessed.

27 Flee from evil, and do the thing that is good: and dwell for evermore.

28 For the Lord loveth the thing that is right: he forsaketh not his that be godly, but they are preserved for ever.

29 The unrighteous shall be punished: as for the seed of the ungodly, it shall be rooted out.

30 The righteous shall inherit the land: and dwell therein for ever.

31 The mouth of the righteous is exercised in wisdom: and his tongue will be talking of judgment.

32 The law of his God is in his heart: and his goings shall not slide.

33 The ungodly seeth the righteous: and seeketh occasion to slay him.

34 The Lord will not leave him in his hand: nor condemn him when he is judged.

35 Hope thou in the Lord, and keep his way, and he shall promote thee, that thou shalt possess the land: when the ungodly shall perish, thou shalt see it.

36 I my self have seen the ungodly in great power: and flourishing like a green bay-tree.

37 I went by, and lo, he was gone: I sought him, but his place could no where be found.

38 Keep innocency, and take heed unto the thing that is right: for that shall bring a man peace at the last.

39 As for the transgressours, they shall perish together: and the end of the ungodly is, They shall be rooted out at the last.

40 But the salvation of the righteous cometh of the Lord: who is also their strength in the time of trouble.

41 And the Lord shall stand by them, and save them: he shall deliver them from the ungodly, and shall save them, because they put their trust in him.

Morning Prayer.

Domine, ne in furore. Psal. 38.

PUt me not to rebuke, O Lord, in thine anger: neither chasten me in thy heavy displeasure.

2 For thine arrows stick fast in me: and thy hand presseth me sore.

3 There is no health in my flesh, because of thy displeasure: neither is there any rest in my bones, by reason of my sin.

4 For my wickednesses are gone over my head: and are like a sore burden, too heavy for me to bear.

5 My wounds stink and are corrupt: through my foolishness.

6 I am brought into so great trouble and misery: that I go mourning all the day long.

7 For my loyns are filled with a sore disease: and there is no whole part in my body.

8 I am feeble and sore smitten: I have rored for the very disquietness of my heart.

9 Lord, thou knowest all my desire: and my groning is not hid from thee.

10 My heart panteth, my strength hath failed me: and the sight of mine eyes is gone from me.

11 My lovers and my neighbours did stand looking upon my trouble: and my kinsmen stood afar off.

12 They also that sought after my life, laid snares for me: and they that went about to do me evil, talked of wickedness, and imagined deceit all the day long.

13 As for me, I was like a deaf man and heard not: and as one that is dumb, who doth not open his mouth.

14 I became even as a man that heareth not: and in whose mouth are no reproofs.

15 For in thee, O Lord, have I put my trust: thou shalt answer for me, O Lord my God.

16 I have required that they, even mine enemies, should not triumph over me: for when my foot slipt, they rejoyced greatly against me.

17 And I truly am set in the plague: and my heaviness is ever in my sight.

18 For I will confess my wickedness: and be sorry for my sin.

19 But mine enemies live, and are mighty: and they that hate me wrongfully are many in number.

20 They also that reward evil for good, are against me: because I follow the thing that good is.

21 Forsake me not, O Lord my God: be not thou far from me.

22 Haste thee to help me: O Lord God of my salvation.

Dixi, custodiam. Psal. 39.

I Said, I will take heed to my ways: that I offend not in my tongue.

2 I will keep my mouth as it were with a bridle: while the ungodly is in my sight.

3 I held my tongue, and spake nothing: I kept silence, yea, even from good words; but it was pain and grief to me.

4 My heart was hot within me, and while I was thus musing, the fire kindled: and at the last I spake with my tongue.

5 Lord, let me know my end, and the number of my days: that I may be certified how long I have to live.

6 Behold, thou hast made my days as it were a span long: and mine age is even as nothing in respect of thee, and verily every man living is altogether vanity.

7 For man walketh in a vain shadow, and disquieteth himself in vain: he heapeth up riches, and cannot tell who shall gather them.

8 And now, Lord, what is my hope: truly my hope is even in thee.

9 Deliver me from all mine offences: and make me not a rebuke unto the foolish.

10 I became dumb, and opened not my mouth: for it was thy doing.

11 Take thy plague away from me: I am even consumed by the means of thy heavy hand.

12 When thou with rebukes dost chasten man for sin, thou makest his beauty to consume away, like as it were a moth fretting a garment: every man therefore is but vanity.

13 Hear my prayer, O Lord, and with thine ears consider my calling: hold not thy peace at my tears.

14 For I am a stranger with thee, and a sojourner: as all my fathers were.

15 O spare me a little, that I may recover my strength: before I go hence, and be no more seen.

Expectans expectavi. Psal. 40.

I Waited patiently for the Lord: and he enclined unto me, and heard my calling.

2 He brought me also out of the horrible pit, out of the mire and clay: and set my feet upon the rock, and ordered my goings.

3 And he hath put a new song in my mouth: even a thanksgiving unto our God.

4 Many shall see it, and fear: and shall put their trust in the Lord.

5 Blessed is the man that hath set his hope in the Lord: and turned not unto the proud, and to such as go about with lies.

6 O Lord my God, great are the wondrous works which thou hast done, like as be also thy thoughts, which are to us-ward: and yet there is no man, that ordereth them unto thee.

7 If I should declare them, and speak of them: they should be more then I am able to express.

8 Sacrifice, and meat-offering thou wouldest not: but mine ears hast thou opened.

9 Burnt-offerings, and sacrifice for sin hast thou not required: then said I, Lo, I come.

10 In the volume of the book it is written of me, that I should fulfil thy will, O my God: I am content to do it, yea, thy law is within my heart.

11 I have declared thy righteousness in the great congregation: lo, I will not refrain my lips, O Lord, and that thou knowest.

12 I have not hid thy righteousness within my heart: my talk hath been of thy truth, and of thy salvation.

13 I have not kept back thy loving mercy, and truth: from the great congregation.

14 Withdraw not thou thy mercy from me, O Lord: let thy loving kindness, and thy truth alway preserve me.

15 For innumerable troubles are come about me, my sins have taken such hold upon me, that I am not able to look up: yea, they are mo in number then the hairs of my head, and my heart hath failed me.

16 O Lord, let it be thy pleasure to deliver me: make haste, O Lord, to help me.

17 Let them be ashamed, and confounded together, that seek after my soul to destroy it: let them be driven backward and put to rebuke, that wish me evil.

18 Let them be desolate, and rewarded with shame: that say unto me, Fie upon thee, fie upon thee.

19 Let all those that seek thee, be joyful, and glad in thee: and let such as love thy salvation say alway, The Lord be praised.

20 As for me, I am poor and needy: but the Lord careth for me.

21 Thou art my helper and redeemer: make no long tarrying, O my God.

Evening Prayer.

Beatus qui intelligit. Psal. 41.

BLessed is he that considereth the poor and needy: the Lord shall deliver him in the time of trouble.

2 The Lord preserve him, and keep him alive, that

he may be blessed upon earth: and deliver not thou him into the will of his enemies.

3 The Lord comfort him, when he lieth sick upon his bed: make thou all his bed in his sickness.

4 I said, Lord, be merciful unto me: heal my soul, for I have sinned against thee.

5 Mine enemies speak evil of me: when shall he die, and his name perish?

6 And if he come to see me, he speaketh vanity: and his heart conceiveth falshood within himself, and when he cometh forth he telleth it.

7 All mine enemies whisper together against me: even against me do they imagine this evil.

8 Let the sentence of guiltiness proceed against him: and now that he lieth, let him rise up no more.

9 Yea, even mine own familiar friend, whom I trusted: who did also eat of my bread, hath laid great wait for me.

10 But be thou merciful unto me, O Lord: raise thou me up again, and I shall reward them.

11 By this I know thou favourest me: that mine enemie doth not triumph against me.

12 And when I am in my health, thou upholdest me: and shalt set me before thy face for ever.

13 Blessed be the Lord God of Israel: world without end. Amen.

Quemadmodum. Psal. 42.

LIke as the hart desireth the water-brooks: so longeth my soul after thee, God.

2 My soul is athirst for God, yea, even for the living God: when shall I come to appear before the presence of God?

3 My tears have been my meat day and night: while they daily say unto me, where is now thy God?

4 Now when I think thereupon, I pour out my heart by my self: for I went with the multitude, and brought them forth into the house of God;

5 In the voice of praise and thanksgiving: among such as keep holy-day.

6 Why art thou so full of heaviness, O my soul: and why art thou so disquieted within me?

7 Put thy trust in God: for I will yet give him thanks for the help of his countenance.

8 My God, my soul is vexed within me: therefore will I remember thee concerning the land of Jordan, and the little hill of Hermon.

9 One deep calleth another, because of the noise of the water-pipes: all thy waves and storms are gone over me.

10 The Lord hath granted his loving kindness on the day-time: and in the night-season did I sing of him, and made my prayer unto the God of my life.

11 I will say unto the God of my strength, why hast thou forgotten me: why go I thus heavily, while the enemy oppresseth me?

12 My bones are smitten asunder as with a sword: while mine enemies that trouble me cast me in the teeth;

13 Namely, while they say daily unto me: Where is now thy God?

14 Why art thou so vexed, O my soul: and why art thou so disquieted within me?

15 O put thy trust in God: for I will yet thank him, which is the help of my countenance, and my God.

Judica me, Deus. Psal. 43.

GIve sentence with me, O God, and defend my cause against the ungodly people: O deliver me from the deceitful and wicked man.

2 For thou art the God of my strength, why hast thou put me from thee: and why go I so heavily, while the enemy oppresseth me?

3 O send out thy light and thy truth, that they may lead me: and bring me unto thy holy hill, and to thy dwelling.

4 And that I may go unto the altar of God, even unto the God of my joy, and gladness: and upon the harp will I give thanks unto thee, O God, my God.

5 Why art thou so heavy, O my soul: and why art htou so disquiered within me?

6 O put thy trust in God: for I will yet give him thanks, which is the help of my countenance, and my God.

Morning Prayer.

Deus auribus. Psal. 44.

WE have heard with our ears, O God, our fathers have told us: what thou hast done in their time of old.

2 How thou hast driven out the heathen with thy hand, and planted them in: how thou hast destroyed the nations, and cast them out.

3 For they got not the land in possession through their own sword: neither was it their own arm that helped them.

4 But thy right hand, and thine arm, and the light of thy countenance: because thou hadst a favour unto them.

5 Thou art my King, O God: send help unto Jacob.

6 Through thee will we overthrow our enemies: and in thy name will we tread them under that rise up against us.

7 For I will not trust in my bow: it is not my sword that shall help me.

8 But it is thou that savest us from our enemies: and puttest them to confusion that hate us.

9 We make our boast of God all day long: and will praise thy Name for ever.

10 But now thou art far off, and puttest us to confusion: and goest not forth with our armies.

11 Thou makest us to turn our backs upon our enemies: so that they which hate us, spoil our goods.

12 Thou lettest us be eaten up like sheep: and hast scattered us among the heathen.

13 Thou sellest thy people for nought: and takest no money for them.

14 Thou makest us to be rebuked of our neighbours: to be laughed to scorn, and had in derision of them that are round about us.

15 Thou makest us to be a by-word among the heathen: and that the people shake their heads at us.

16 My confusion is daily before me: and the shame of my face hath covered me;

17 For the voice of the slanderer, and blasphemer: for the enemy, and avenger.

18 And though all this be come upon us, yet do we not forgot thee: nor behave our selves frowardly in thy covenant.

19 Our heart is not turned back: neither our steps gone out of thy way;

20 No, not when thou hast smitten us in the place of dragons: and covered us with the shadow of death.

21 If we have forgotten the name of our God, and holden up our hands to any strange God: shall not God search it out: for he knoweth the very secrets of the heart.

22 For thy sake also are we killed all the day long: and are counted as sheep appointed to be slain.

23 Up, Lord, why sleepest thou: awake, and be not absent from us for ever.

24 Wherefore hidest thou thy face: and forgettest our misery and trouble?

25 For our soul is brought low, even unto the dust: our belly cleaveth unto the ground.

26 Arise, and help us: and deliver us for thy mercies sake.

Eructavit cor meum. Psal. 45.

MY heart is inditing of a good matter: I speak of the things which I have made unto the King.

2 My tongue is the pen: of a ready writer.

3 Thou art fairer then the children of men: full of grace are thy lips, because God hath blessed thee for ever.

4 Gird thee with thy sword upon thy thigh, O thou most mighty: according to thy worship and renown.

5 Good luck have thou with thine honour: ride on, because of the word of truth, of meekness and righteousness, and thy right hand shall teach thee terrible things.

6 Thy arrows are very sharp, and the people shall be subdued

subdued unto thee: even in the midst among the kings enemies.

7 Thy seat, O God, endureth for ever: the sceptre of thy kingdom is a right sceptre.

8 Thou hast loved righteousness and hated iniquity: wherefore God, even thy God, hath anointed thee with the oyl of gladness above thy fellows.

9 All thy garments smell of myrrh, aloes, and cassia: out of the ivory palaces, whereby they have made thee glad.

10 Kings daughters were among thy honourable women: upon thy right hand did stand the Queen in a vesture of gold, wrought about with divers colours.

11 Hearken, O daughter, and consider, incline thine ear: forget also thine own people, and thy fathers house.

12 So shall the King have pleasure in thy beauty: for he is thy Lord God, and worship thou him.

13 And the daughter of Tyre shall be there with a gift: like as the rich also among the people shall make their supplication before thee.

14 The Kings daughter is all glorious within: her clothing is of wrought gold.

15 She shall be brought unto the King in raiment of needle-work: the virgins that be her fellows, shall bear her company, and shall be brought unto thee.

16 With joy and gladness shall they be brought: and shall enter into the Kings palace.

17 In stead of thy fathers, thou shalt have children: whom thou mayest make princes in all lands.

18 I will remember thy Name from one generation to another: therefore shall the people give thanks unto thee, world without end.

Deus noster refugium. Psal. 46.

GOd is our hope and strength: a very present help in trouble.

2 Therefore will we not fear, though the earth be moved: and though the hills be carried into the midst of the sea.

3 Though the waters thereof rage and swell: and though the mountains shake at the tempest of the same.

4 The rivers of the flood thereof shall make glad the city of God: the holy place of the tabernacle of the most Highest.

5 God is in the midst of her, therefore shall she not be removed: God shall help her, and that right early.

6 The heathen make much ado, and the kingdoms are moved: but God hath shewed his voice, and the earth shall melt away.

7 The Lord of hosts is with us: the God of Jacob is our refuge.

8 O come hither, and behold the works of the Lord: what destruction he hath brought upon the earth.

9 He maketh wars to cease in all the world: he breaketh the bow, and knappeth the spear in sunder, and burneth the chariots in the fire.

10 Be still then, and know that I am God: I will be exalted among the heathen, and I will be exalted in the earth.

11 The Lord of hosts is with us: the God of Jacob is our refuge.

Evening Prayer.

Omnes gentes, plaudite. Psal. 47.

O Clap your hands together, all ye people: O sing unto God with the voice of melody.

2 For the Lord is high, and to be feared: he is the great King upon all the earth.

3 He shall subdue the people under us: and the nations under our feet.

4 He shall choose out an heritage for us: even the worship of Jacob, whom he loved.

5 God is gone up with a merry noise: and the Lord with the sound of the trump.

6 O sing praises, sing praises unto our God: O sing praises, sing praises unto our King.

7 For God is the King of all the earth: sing ye praises with understanding.

8 God reigneth over the heathen: God sitteth upon his holy seat.

9 The princes of the people are joyned unto the people of the God of Abraham: for God which is very high exalted, doth defend the earth, as it were with a shield.

Magnus Dominus. Psal. 48.

GReat is the Lord, and highly to be praised: in the city of our God, even upon his holy hill.

2 The hill of Sion is a fair place, and the joy of the whole earth: upon the north-side lyeth the city of the great King; God is well known in her palaces as a sure refuge.

3 For lo the kings of the earth: are gathered, and gone by together.

4 They marvelled to see such things: they were astonished, and suddenly cast down.

5 Fear came there upon them, and sorrow: as upon a woman in her travail.

6 Thou shalt break the ships of the sea: through the east-wind.

7 Like as we have heard, so have we seen in the city of the Lord of hosts; in the city of our God: God upholdeth the same for ever.

8 We wait for thy loving kindness, O God: in the midst of thy temple.

9 O God, according to thy Name, so is thy praise unto the worlds end: thy right hand is full of righteousness.

10 Let the mount Sion rejoyce, and the daughter of Juda be glad: because of thy judgments.

11 Walk about Sion, and go round about her: and tell the towers thereof.

12 Mark well her bulwarks, set up her houses: that ye may tell them that come after.

13 For this God is our God for ever and ever: he shall be our guide unto death.

Audite hæc, omnes. Psal. 49.

OHear ye this, all ye people: ponder it with your ears, all ye that dwell in the world.

2 High and low, rich and poor: one with another.

3 My mouth shall speak of wisdom: and my heart shall muse of understanding.

4 I will incline mine ear to the parable: and shew my dark speech upon the harp.

5 Wherefore should I fear in the days of wickedness: and when the wickedness of my heels compasseth me round about?

6 There be some that put their trust in their goods: and boast themselves in the multitude of their riches.

7 But no man may deliver his brother: nor make agreement unto God for him;

8 For it cost more to redeem their souls: so that he must let that alone for ever;

9 Yea, though he live long: and see not the grave.

10 For he seeth that wise men also die, and perish together: as well as the ignorant and foolish, and leave their riches for other.

11 And yet they think that their houses shall continue for ever: and that their dwelling places shall endure from one generation to another, and call the lands after their own names.

12 Nevertheless, man will not abide in honour: seeing he may be compared to the beasts that perish; this is the way of them.

13 This is their foolishness: and their posterity praise their saying.

14 They lie in the hell like sheep, death gnaweth upon them, and the righteous shall have domination over them in the morning: their beauty shall consume in the sepulchre out of their dwelling.

15 But God hath delivered my soul from the place of hell: for he shall receive me.

16 Be not thou afraid, though one be made rich: or if the glory of his house be increased;

17 For he shall carry nothing away with him, when he dieth: neither shall his pomp follow him.

18 For while he lived, he counted himself an happy man: and so long as thou dost well unto thy self, men will speak good of thee.

19 He shall follow the generation of his fathers: and shall never see light.

20 Man being in honour hath no understanding: but is compared unto the beasts that perish.

Morning Prayer.

Deus, deorum. Psal. 50.

THE Lord, even the most mighty God hath spoken: and called the world from the rising up of the sun, unto the going down thereof.

2 Out of Sion hath God appeared: in perfect beauty.

3 Our God shall come, and shall not keep silence: there shall go before him a consuming fire, and a mighty tempest shall be stirred up round about him.

4 He shall call the heaven from above: and the earth, that he may judge his people.

5 Gather my saints together unto me: those that have made a covenant with me with sacrifice.

6 And the heavens shall declare his righteousness: for God is Judge himself.

7 Hear, O my people, and I will speak: I my self will testifie against thee, O Israel; for I am God, even thy God.

8 I will not reprove thee because of thy sacrifices, or for thy burnt-offerings: because they were not alway before me.

9 I will take no bullock out of thine house: nor he-goat out of thy folds.

10 For all the beasts of the forest are mine: and so are the cattel upon a thousand hills.

11 I know all the fowls upon the mountains: and the wild beasts of the field are in my sight.

12 If I be hungry, I will not tell thee: for the whole world is mine, and all that is therein.

13 Think'st thou, that I will eat bulls flesh: and drink the blood of goats?

14 Offer unto God thanksgiving: and pay thy vows unto the most Highest.

15 And call upon me in the time of trouble: so will I hear thee, and thou shalt praise me.

16 But unto the ungodly said God: Why dost thou preach my laws, and takest my covenant in thy mouth;

17 Whereas thou hatest to be reformed: and hast cast my words behind thee?

18 When thou sawest a thief, thou consentedst unto him: and hast been partaker with the adulterers.

19 Thou hast let thy mouth speak wickedness: and with thy tongue thou hast set forth deceit.

20 Thou sattest and spakest against thy brother: yea, and hast slandered thine own mothers son.

21 These things hast thou done, and I held my tongue, and thou thoughtest wickedly, that I am even such a one as thy self: but I will reprove thee, and set before thee the things that thou hast done.

22 O consider this, ye that forget God: lest I pluck you away, and there be none to deliver you.

23 Whoso offereth me thanks, and praise, he honoureth me: and to him that ordereth his conversation right, will I shew the salvation of God.

Miserere mei, Deus. Psal. 51.

HAve mercy upon me, O God, after thy great goodness: according to the multitude of thy mercies, do away mine offences.

2 Wash me throughly from my wickedness: and cleanse me from my sin.

3 For I knowledge my faults: and my sin is ever before me.

4 Against thee only have I sinned, and done this evil in thy sight: that thou mightest be justified in thy saying, and clear when thou art judged.

5 Behold I was shapen in wickedness: and in sin hath my mother conceived me.

6 But lo, thou requirest truth in the inward parts: and shalt make me to understand wisdom secretly.

7 Thou shalt purge me with hyssop, and I shall be clean: thou shalt wash me, and I shall be whiter then snow.

8 Thou shalt make me hear of joy and gladness: that the bones which thou hast broken may rejoyce.

9 Turn thy face from my sins: and put out all my misdeeds.

10 Make me a clean heart, O God: and renew a right spirit within me.

11 Cast me not away from thy presence: and take not thy holy spirit from me.

12 O give me the comfort of thy help again: and stablish me with thy free Spirit.

13 Then shall I teach thy ways unto the wicked: and sinners shall be converted unto thee.

14 Deliver me from blood-guiltiness, O God, thou that art the God of my health: and my tongue shall sing of thy righteousness.

15 Thou shalt open my lips, O Lord: and my mouth shall shew thy praise.

16 For thou desirest no sacrifice, else would I give it thee: but thou delightest not in burnt-offerings.

17 The sacrifice of God is a troubled spirit: a broken and contrite heart, O God, shalt thou not despise.

18 O be favourable and gracious unto Sion: build thou the walls of Jerusalem.

19 Then shalt thou be pleased with the sacrifice of righteousness, with the burnt-offerings and oblations: then shall they offer young bullocks upon thine altar.

Quid gloriaris? Psal. 52.

WHy boastest thou thy self, thou tyrant: that thou canst do mischief;

2 Whereas the goodness of God: endureth yet daily?

3 Thy tongue imagineth wickedness: and with lies thou cuttest like a sharp rasour.

4 Thou hast loved unrighteousness, more then goodness: and to talk of lies more then righteousness.

5 Thou hast loved to speak all words that may do hurt: O thou false tongue.

6 Therefore shall God destroy thee for ever: he shall take thee, and pluck thee out of thy dwelling, and root thee out of the land of the living.

7 The righteous also shall see this, and fear: and shall laugh him to scorn.

8 Lo, this is the man, that took not God for his strength: but trusted unto the multitude of his riches, and strengthned himself in his wickedness.

9 As for me, I am like a green olive-tree in the house of God: my trust is in the tender mercy of God for ever, and ever.

10 I will always give thanks unto thee for that thou hast done: and I will hope in thy Name, for thy saints like it well.

Evening Prayer.

Dixit insipiens. Psal. 53.

THE fooliſh body hath ſaid in his heart: There is no God.

2 Corrupt are they, and become abominable in their wickedneſs: there is none that doth good.

3 God looked down from heaven upon the children of men: to ſee if there were any, that would underſtand, and ſeek after God.

4 But they are all gone out of the way, they are altogether become abominable: there is alſo none that doth good, no not one.

5 Are not they without underſtanding, that work wickedneſs: eating up my people as if they would eat bread? they have not called upon God.

6 They were afraid where no fear was: for God hath broken the bones of him, that beſieged thee; thou haſt put them to confuſion, becauſe God hath deſpiſed them.

7 O that the ſalvation were given unto Iſrael out of Sion: O that the Lord would deliver his people out of captivity!

8 Then ſhould Jacob rejoyce: and Iſrael ſhould be right glad.

Deus in nomine. Psal. 54.

SAve me, O God, for thy names ſake: and avenge me in thy ſtrength.

2 Hear my prayer, O God: and hearken unto the words of my mouth.

3 For ſtrangers are riſen up againſt me: and tyrants, which have not God before their eyes, ſeek after my ſoul.

4 Behold,

4 Behold, God is my helper: the Lord is with them that uphold my soul.

5 He shall reward evil unto mine enemies: destroy thou them in thy truth.

6 An offering of a free heart will I give thee, and praise thy Name, O Lord: because it is so comfortable.

7 For he hath delivered me out of all my trouble: and mine eye hath seen his desire upon mine enemies.

Exaudi, Deus. Psal. 55.

HEar my prayer, O God: and hide not thy self from my petition.

2 Take heed unto me, and hear me: how I mourn in my prayer, and am vexed.

3 The enemy crieth so, and the ungodly cometh on so fast: for they are minded to do me some mischief, so maliciously are they set against me.

4 My heart is disquieted within me: and the fear of death is fallen upon me.

5 Fearfulness and trembling are come upon me: and an horrible dread hath overwhelmed me.

6 And I said, Oh that I had wings like a dove: for then would I flee away, and be at rest.

7 Lo, then would I get me away far off: and remain in the wilderness.

8 I would make haste to escape: because of the stormy wind and tempest.

9 Destroy their tongues, O Lord, and divide them: for I have spied unrighteousness, and strife in the city.

10 Day and night they go about within the walls thereof: mischief also and sorrow are in the midst of it.

11 Wickedness is therein: deceit and guile go not out of their streets.

12 For it is not an open enemy, that hath done me this dishonour: for then I could have born it.

13 Neither was it mine adversary that did magnifie himself against me: for then peradventure I would have hid my self from him.

14 But it was even thou, my companion: my guide, and mine own familiar friend.

15 We took sweet counsel together: and walked in the house of God as friends.

16 Let death come hastily upon them, and let them go down quick into hell: for wickedness is in their dwellings, and among them.

17 As for me, I will call upon God: and the Lord shall save me.

18 In the evening and morning, and at noon-day will I pray, and that instantly: and he shall hear my voice.

19 It is he that hath delivered my soul in peace, from the battel that was against me: for there were many with me.

20 Yea, even God that endureth for ever, shall hear me, and bring them down: for they will not turn, nor fear God.

21 He laid his hands upon such as be at peace with him: and he brake his covenant.

22 The words of his mouth were softer then butter, having war in his heart: his words were smoother then oyl, and yet be they very swords.

23 O cast thy burden upon the Lord, and he shall nourish thee: and shall not suffer the righteous to fall for ever.

24 And as for them: thou, O God, shalt bring them into the pit of destruction.

25 The blood-thirsty, and deceitful men shall not live out half their days: nevertheless, my trust shall be in thee, O Lord.

Morning Prayer.

Miserere mei, Deus. Psal. 56.

BE merciful unto me, O God, for man goeth about to devour me: he is daily fighting, and troubling me.

2 Mine enemies are daily in hand to swallow me up: for they be many that fight against me, O thou most Highest.

3 Nevertheless, though I am sometime afraid: yet put I my trust in thee.

4 I will praise God, because of his word: I have put my trust in God; and will not fear what flesh can do unto me.

5 They daily mistake my words: all that they imagine, is to do me evil.

6 They hold all together, and keep themselves close: and mark my steps, when they lay wait for my soul.

7 Shall they escape for their wickedness: thou, O God, in thy displeasure shalt cast them down.

8 Thou tellest my flittings, put my tears into thy bottle: are not these things noted in thy book?

9 Whensoever I call upon thee, then shall mine enemies be put to flight: this I know, for God is on my side.

10 In Gods word will I rejoyce: in the Lords word will I comfort me.

11 Yea, in God have I put my trust: I will not be afraid what man can do unto me.

12 Unto thee, O God, will I pay my vows: unto thee will I give thanks.

13 For thou hast delivered my soul from death, and my feet from falling: that I may walk before God in the light of the living.

Miserere mei, Deus. Psal. 57.

BE merciful unto me, O God, be merciful unto me, for my soul trusteth in thee: and under the shadow of thy wings shall be my refuge, until this tyranny be overpast.

2 I will call unto the most High God: even unto the God, that shall perform the cause which I have in hand.

3 He shall send from heaven: and save me from the reproof of him that would eat me up.

4 God shall send forth his mercy and truth: my soul is among lions.

5 And I lie even among the children of men, that are set on fire: whose teeth are spears and arrows, and their tongue a sharp sword.

6 Set up thy self, O God, above the heavens: and thy glory above all the earth.

7 They have laid a net for my feet, and pressed down my soul: they have digged a pit before me, and are fallen into the midst of it themselves.

8 My heart is fixed, O God, my heart is fixed: I will sing and give praise.

9 Awake up my glory; awake lute, and harp: I my self will awake right early.

10 I will give thanks unto thee, O Lord, among the people: and I will sing unto thee among the nations.

11 For the greatness of thy mercy reacheth unto the heavens: and thy truth unto the clouds.

12 Set up thy self, O God, above the heavens: and thy glory above all the earth.

Si vere utique. Psal. 58.

ARe your minds set upon righteousness, O ye congregation: and do ye judge the thing that is right, O ye sons of men?

2 Yea, ye imagine mischief in your heart upon the earth: and your hands deal with wickedness.

3 The ungodly are froward, even from their mothers womb: as soon as they are born, they go astray, and speak lies.

4 They are as venemous as the poyson of a serpent: even like the deaf adder that stoppeth her ears;

5 Which refuseth to hear the voice of the charmer: charm he never so wisely.

6 Break their teeth, O God, in their mouths, smite the jaw-bones of the lions, O Lord: let them fall away like water that runneth apace, and when they shoot their arrows, let them be rooted out.

7 Let them consume away like a snail, and be like the untimely fruit of a woman: and let them not see the sun.

8 Or ever your pots be made hot with thorns: so let indignation vex him, even as a thing that is raw.

9 The righteous shall rejoyce when he seeth the vengeance: he shall wash his footsteps in the blood of the ungodly.

10 So that a man shall say, Verily there is a reward for the righteous: doubtless there is a God that judgeth the earth.

Evening Prayer.

Eripe me de inimicis. Pſal. 59.

DEliver me from mine enemies, O God: defend me from them that riſe up againſt me.

2 O deliver me from the wicked doers: and ſave me from the blood-thirſty men.

3 For lo, they lie waiting for my ſoul: the mighty men are gathered againſt me without any offence or fault of me, O Lord.

4 They run and prepare themſelves without my fault: ariſe thou therefore to help me, and behold.

5 Stand up, O Lord God of hoſts, thou God of Iſrael, to viſit all the heathen: and be not merciful unto them that offend of malicious wickedneſs.

6 They go to and fro in the evening: they grin like a dog, and run about through the city.

7 Behold, they ſpeak with their mouth, and ſwords are in their lips: for who doth hear?

8 But thou, O Lord, ſhalt have them in deriſion: and thou ſhalt laugh all the heathen to ſcorn.

9 My ſtrength will I aſcribe unto thee: for thou art the God of my refuge.

10 God ſheweth me his goodneſs plenteouſly: and God ſhall let me ſee my deſire upon mine enemies.

11 Slay them not, leſt my people forget it: but ſcatter them abroad among the people, and put them down, O Lord our defence.

12 For the ſin of their mouth, and for the words of their lips they ſhall be taken in their pride: and why? their preaching is of curſing and lies.

13 Conſume them in thy wrath, conſume them, that they may periſh: and know that it is God that ruleth in Jacob, and unto the ends of the world.

14 And in the evening they will return: grin like a dog, and will go about the city.

15 They will run here and there for meat: and grudge if they be not ſatisfied.

16 As for me, I will ſing of thy power, and will praiſe thy mercy betimes in the morning: for thou haſt been my defence and refuge, in the day of my trouble.

17 Unto thee, O my ſtrength, will I ſing: for thou, O God, art my refuge, and my merciful God.

Deus, repulisti nos. Pſal. 60.

O God, thou haſt caſt us out, and ſcattered us abroad: thou haſt alſo been diſpleaſed, O turn thee unto us again.

2 Thou haſt moved the land and divided it: heal the ſores thereof, for it ſhaketh.

3 Thou haſt ſhewed thy people heavy things: thou haſt given us a drink of deadly wine.

4 Thou haſt given a token for ſuch as fear thee: that they may triumph becauſe of the truth.

5 Therefore were thy beloved delivered: help me with thy right hand, and hear me.

6 God hath ſpoken in his holineſs, I will rejoyce and divide Sichem: and mete out the valley of Succoth.

7 Gilead is mine, and Manaſſes is mine: Ephraim alſo is the ſtrength of my head; Juda is my law-giver,

8 Moab is my waſhpot, over Edom will I caſt out my ſhoe: Philiſtia be thou glad of me.

9 Who will lead me into the ſtrong city: who will bring me into Edom?

10 Haſt not thou caſt us out, O God: Wilt not thou, O God, go out with our hoſts?

11 O be thou our help in trouble: for vain is the help of man.

12 Through God will we do great acts: for it is he that ſhall tread down our enemies.

Exaudi, Deus. Pſal. 61.

HEar my crying, O God: give ear unto my prayer.

2 From the ends of the earth will I call upon thee: when my heart is in heavineſs,

3 O ſet me up upon the rock that is higher then I: for thou haſt been my hope, and a ſtrong tower for me againſt the enemy.

4 I will dwell in thy tabernacle for ever: and my truſt ſhall be under the covering of thy wings.

5 For thou, O Lord, haſt heard my deſires: and haſt given an heritage unto thoſe that fear thy Name.

6 Thou ſhalt grant the King a long life: that his years may endure throughout all generations.

7 He ſhall dwell before God for ever: O prepare thy loving mercy and faithfulneſs, that they may preſerve him.

8 So will I always ſing praiſe unto thy Name: that I may daily perform my vows.

Morning Prayer.

Nonne Deo. Pſal. 62.

MY ſoul truly waiteth ſtill upon God: for of him cometh my ſalvation.

2 He verily is my ſtrength and my ſalvation: he is my defence, ſo that I ſhall not greatly fall.

3 How long will ye imagine miſchief againſt every man: ye ſhall be ſlain all the ſort of you; yea, as a rottering wall ſhall ye be, and like a broken hedge.

4 Their device is only how to put him out whom God will exalt: their delight is in lies, they give good words with their mouth, but curſe with their heart.

5 Nevertheleſs, my ſoul, wait thou ſtill upon God: for my hope is in him.

6 He truly is my ſtrength and my ſalvation: he is my defence, ſo that I ſhall not fall.

7 In God is my health and my glory: the rock of my might, and in God is my truſt.

8 O put your truſt in him alway, ye people: pour out your hearts before him, for God is our hope.

9 As for the children of men, they are but vanity: the children of men are deceitful upon the weights, they are altogether lighter then vanity it ſelf.

10 O truſt not in wrong and robbery, give not your ſelves unto vanity: if riches increaſe, ſet not your heart upon them.

11 God ſpake once, and twice I have alſo heard the ſame: That power belongeth unto God;

12 And that thou, Lord, art merciful: for thou rewardeſt every man according to his work.

Deus, Deus meus. Pſal. 63.

O God, thou art my God: early will I ſeek thee.

2 My ſoul thirſteth for thee, my fleſh alſo longeth after thee: in a barren and dry land where no water is.

3 Thus have I looked for thee in holineſs: that I might behold thy power and glory.

4 For thy loving kindneſs is better then the life it ſelf: my lips ſhall praiſe thee.

5 As long as I live will I magnifie thee on this manner: and lift up my hands in thy Name.

6 My ſoul ſhall be ſatisfied even as it were with marrow and fatneſs: when my mouth praiſeth thee with joyful lips.

7 Have I not remembred thee in my bed: and thought upon thee when I was waking?

8 Becauſe thou haſt been my helper: therefore under the ſhadow of thy wings will I rejoyce.

9 My ſoul hangeth upon thee: thy right hand hath upholden me.

10 Theſe alſo that ſeek the hurt of my ſoul: they ſhall go under the earth.

11 Let them fall upon the edge of the ſword: that they may be a portion for foxes.

12 But the King ſhall rejoyce in God; all they alſo that ſwear by him, ſhall be commended: for the mouth of them that ſpeak lies, ſhall be ſtopped.

Exaudi, Deus. Pſal. 64.

HEar my voice, O God, in my prayer: preſerve my life from fear of the enemy.

2 Hide me from the gathering together of the froward: and from the inſurrection of wicked doers,

3 Who have whet their tongue like a ſword: and ſhoot out their arrows, even bitter words.

4 That they may privily ſhoot at him that is perfect: ſuddenly do they hit him, and fear not.

5 They encourage themſelves in miſchief: and commune among themſelves, how they may lay ſnares, and ſay, that no man ſhall ſee them.

6 They imagine wickedneſs, and practiſe it: that they keep ſecret among themſelves, every man in the deep of his heart.

7 But

7 But God shall suddenly shoot at them with a swift arrow: that they shall be wounded.

8 Yea, their own tongues shall make them fall: insomuch that whoso seeth them shall laugh them to scorn.

9 And all men that see it shall say, This hath God done: for they shall perceive that it is his work.

10 The righteous shall rejoyce in the Lord, and put his trust in him: and all they that are true of heart, shall be glad.

Evening Prayer.

Te decet hymnus. Psal. 65.

THou, O God, art praised in Sion: and unto thee shall the vow be performed in Jerusalem.

Thou that heares the prayer: unto thee shall all flesh come.

3 My misdeeds prevail against me: O be thou merciful unto our sins.

4 Blessed is the man whom thou chooses and receivest unto thee: he shall dwell in thy court, and shall be satisfied with the pleasures of thy house, even of thy holy temple.

5 Thou shalt shew us wonderful things in thy righteousness, O God of our salvation: thou that art the hope of all the ends of the earth, and of them that remain in the broad sea.

6 Who in his strength setteth fast the mountains: and is girded about with power.

7 Who stilleth the raging of the sea: and the noise of his waves, and the madness of the people.

8 They also that dwell in the uttermost parts of the earth, shall be afraid at thy tokens: thou that makest the out-goings of the morning and evening to praise thee.

9 Thou visitest the earth, and blessest it: thou makest it very plenteous.

10 The river of God is full of water: thou preparest their corn, for so thou providest for the earth.

11 Thou waterest her furrows, thou sendest rain into the little valleys thereof: thou makest it soft with the drops of rain, and blessest the increase of it.

12 Thou crownest the year with thy goodness: and thy clouds drop fatness.

13 They shall drop upon the dwellings of the wilderness: and the little hills shall rejoyce on every side.

14 The folds shall be full of sheep: the valleys also shall stand so thick with corn, that they shall laugh and sing.

Jubilate Deo. Psal. 66.

OBe joyful in God, all ye lands: sing praises unto the honour of his name, make his to praise be glorious.

2 Say unto God, O how wonderful art thou in thy works: through the greatness of thy power shall thine enemies shall be found liars unto thee.

3 For all the world shall worship thee: sing of thee, and praise thy name.

4 O come hither, and behold the works of God: how wonderful he is in his doing toward the children of men.

5 He turned the sea into dry land: so that they went through the water on foot; there did we rejoyce thereof.

6 He ruleth with his power for ever, his eyes behold the people: and such as will not believe, shall not be able to exalt themselves.

7 O praise our God, ye people: and make the voice of his praise to be heard;

8 Who holdeth our soul in life: and suffereth not our feet to slip.

9 For thou, O God, hast proved us: thou also hast tried us, like as silver is tried.

10 Thou broughtest us into the snare: and laidst trouble upon our loyns.

11 Thou sufferedst men to ride over our heads: we went through fire and water, and thou broughtest us out into a wealthy place.

12 I will go into thine house with burnt-offerings: and will pay thee my vows, which I promised with my lips, and spake with my mouth, when I was in trouble.

13 I will offer unto thee fat burnt-sacrifices, with the incense of rams: I will offer bullocks and goats.

14 O come hither and hearken, all ye that fear God: and I will tell you what he hath done for my soul.

15 I called unto him with my mouth: and gave him praises with my tongue.

16 If I incline unto wickedness with mine heart: the Lord will not hear me.

17 But God hath heard me: and considered the voice of my prayer.

18 Praised be God, who hath not cast out my prayer: nor turned his mercy from me.

Deus misereatur. Psal. 67.

GOd be merciful unto us, and bless us: and shew us the light of his countenance, and be merciful unto us;

2 That thy way may be known upon earth: thy saving health among all nations.

3 Let the people praise thee, O God: yea, let all the people praise thee.

4 O let the nations rejoyce and be glad: for thou shalt judge the folk righteously, and govern the nations upon earth.

5 Let the people praise thee, O God: let all the people praise thee.

6 Then shall the earth bring forth her increase: and God, even our own God, shall give us his blessing.

7 God shall bless us: and all the ends of the world shall fear him.

Morning Prayer.

Exurgat Deus. Psal. 68.

LEt God arise, and let his enemies be scattered: let them also that hate him, flee before him.

2 Like as the smoke vanisheth, so shalt thou drive them away: and like as wax melteth at the fire, so let the ungodly perish at the presence of God.

3 But let the righteous be glad, and rejoyce before God: let them also be merry and joyful.

4 O sing unto God, and sing praises unto his Name: magnifie him that rideth upon the heavens, as it were upon an horse; praise him in his Name, yea, and rejoyce before him.

5 He is a father of the fatherless, and defendeth the cause of the widows: even God in his holy habitation.

6 He is the God that maketh men to be of one mind in an house, and bringeth the prisoners out of captivity: but letteth the runagates continue in scarceness.

7 O God, when thou wentest forth before the people: when thou wentest through the wilderness,

8 The earth shook, and the heavens dropped at the presence of God: even as Sinai also was moved at the presence of God, who is the God of Israel.

9 Thou, O God, sentest a gracious rain, upon thine inheritance: and refreshedst it when it was weary.

10 Thy congregation shall dwell therein: for thou, O God, hast of thy goodness prepared for the poor.

11 The Lord gave the word: great was the company of the preachers.

12 Kings with their armies did flee, and were discomfited: and they of the household divided the spoil.

13 Though ye have lien among the pots, yet shall ye be as the wings of a dove: that is covered with silver winge and her feathers like gold.

14 When the Almighty scattered kings for their sake: then were they as white as snow in Salmon.

15 As the hill of Basan, so is Gods hill: even an high hill, as the hill of Basan.

16 Why hop ye so, ye high hills? this is Gods hill, in the which it pleaseth him to dwell: yea, the Lord will abide in it for ever.

17 The chariots of God are twenty thousand, even thousands of angels: and the Lord is among them, as in the holy place of Sinai.

18 Thou art gone up on high, thou hast led captivity captive, and received gifts for men: yea, even for thine enemies, that the Lord God might dwell among them.

19 Praised

19 Praised be the Lord daily: even the God who helpeth us, and poureth his benefits upon us.

20 He is our God, even the God of whom cometh salvation: God is the Lord, by whom we escape death.

21 God shall wound the head of his enemies: and the hairy scalp of such a one as goeth on still in his wickedness.

22 The Lord hath said, I will bring my people again, as I did from Basan: mine own will I bring again, as I did sometime from the deep of the sea.

23 That thy foot may be dipped in the blood of thine enemies: and that the tongue of thy dogs may be red through the same.

24 It is well seen, O God, how thou goest: how thou my God and King goest in the sanctuary.

25 The singers go before, the minstrels follow after: in the midst are the damsels playing with the timbrels.

26 Give thanks, O Israel, unto God the Lord in the congregations: from the ground of the heart.

27 There is little Benjamin their ruler, and the princes of Juda their counsel: the princes of Zabulon, and the princes of Nephthali.

28 Thy God hath sent forth strength for thee: stablish the thing, O God, that thou hast wrought in us,

29 For thy temples sake at Jerusalem: so shall kings bring presents unto thee.

30 When the company of the spear-men, and multitude of the mighty are scattered abroad among the beasts of the people, so that they humbly bring pieces of silver: and when he hath scattered the people that delight in war,

31 Then shall the princes come out of Egypt: the Morians land shall soon stretch out her hands unto God.

32 Sing unto God, O ye kingdoms of the earth: O sing praises unto the Lord,

33 Who sitteth in the heavens over all from the beginning: lo, he doth send out his voice, yea, and that a mighty voice.

34 Ascribe ye the power to God over Israel: his worship and strength is in the clouds.

35 O God, wonderful art thou in thy holy places: even the God of Israel; he will give strength and power unto his people; blessed be God.

Evening Prayer.

Salvum me fac. Psal. 69.

SAve me, O God: for the waters are come in, even unto my soul.

2 I stick fast in the deep mire, where no ground is: I am come into deep waters, so that the floods run over me.

3 I am weary of crying, my throat is dry: my sight faileth me for waiting so long upon my God.

4 They that hate me without a cause, are more then the hairs of my head: they that are mine enemies, and would destroy me guiltless, are mighty.

5 I paid them the things that I never took: God, thou knowest my simpleness, and my faults are not hid from thee.

6 Let not them that trust in thee, O Lord God of hosts, be ashamed for my cause: let not those that seek thee, be confounded through me, O Lord God of Israel.

7 And why? for thy sake have I suffered reproof: shame hath covered my face.

8 I am become a stranger unto my brethren: even an alien unto my mothers children.

9 For the zeal of thine house hath even eaten me: and the rebukes of them that rebuked thee, are fallen upon me.

10 I wept and chastened my self with fasting: and that was turned to my reproof.

11 I put on sackcloth also: and they jested upon me.

12 They that sit in the gate, speak against me: and the drinkards make songs upon me.

13 But, Lord, I make my prayer unto thee: in an acceptable time.

14 Hear me, O God, in the multitude of thy mercy: even in the truth of thy salvation.

15 Take me out of the mire, that I sink not: O let me be delivered from them that hate me, and out of the deep waters.

16 Let not the water-flood drown me, neither let the deep swallow me up: and let not the pit shut her mouth upon me.

17 Hear me, O Lord, for thy loving kindness is comfortable: turn thee unto me according to the multitude of thy mercies.

18 And hide not thy face from thy servant, for I am in trouble: O haste thee, and hear me.

19 Draw nigh unto my soul, and save it: O deliver me because of mine enemies.

20 Thou hast known my reproof, my shame, and my dishonour: mine adversaries are all in thy sight.

21 Thy rebuke hath broken my heart, I am full of heaviness: I looked for some to have pity on me, but there was no man, neither found I any to comfort me.

22 They gave me gall to eat: and when I was thirsty, they gave me vinegar to drink.

23 Let their table be made a snare to take themselves withal: and let the things that should have been for their wealth, be unto them an occasion of falling.

24 Let their eyes be blinded, that they see not: and ever bowe thou down their backs.

25 Pour out thine indignation upon them: and let thy wrathful displeasure take hold of them.

26 Let their habitation be void: and no man to dwell in their tents.

27 For they persecute him whom thou hast smitten: and they talk how they may vex them whom thou hast wounded.

28 Let them fall from one wickedness to another: and not come into thy righteousness.

29 Let them be wiped out of the book of the living: and not be written among the righteous.

30 As for me, when I am poor and in heaviness: thy help, O God, shall lift me up.

31 I will praise the name of God with a song: and magnifie it with thanksgiving.

32 This also shall please the Lord: better then a bullock that hath horns and hoofs.

33 The humble shall consider this, and be glad: seek ye after God, and your soul shall live.

34 For the Lord heareth the poor: and despiseth not his prisoners.

35 Let heaven and earth praise him: the sea and all that moveth therein.

36 For God will save Sion, and build the cities of Juda: that men may dwell there, and have it in possession.

37 The posterity also of his servants shall inherit it: and they that love his Name, shall dwell therein.

Deus, in adjutorium. Psal. 70.

HAste thee, O God, to deliver me; make haste to help me, O Lord.

2 Let them be ashamed and confounded, that seek after my soul: let them be turned backward and put to confusion, that wish me evil.

3 Let them for their reward be soon brought to shame: that cry over me, There, there.

4 But let all those that seek thee, be joyful and glad in thee: and let all such as delight in thy salvation, say alway, The Lord be praised.

5 As for me, I am poor and in misery: haste thee unto me, O God.

6 Thou art my helper, and my Redeemer: O Lord, make no long tarrying.

Morning Prayer.

In te, Domine, speravi. Psal. 71.

IN thee, O Lord, have I put my trust, let me never be put to confusion: but rid me, and deliver me in thy righteousness; incline thine ear unto me, and save me.

2 Be thou my strong hold, whereunto I may alway resort: thou hast promised to help me, for thou art my house of defence, and my castle.

3 Deliver me, O my God, out of the hand of the ungodly: out of the hand of the unrighteous and cruel man.

4 For thou, O Lord God, art the thing that I long for: thou art my hope, even from my youth.

5 Through

5 Through thee have I been holden up ever since I was born: thou art he that took me out of my mothers womb, my praise shall be always of thee.

6 I am become as it were a monster unto many: but my sure trust is in thee.

7 O let my mouth be filled with thy praise: that I may sing of thy glory and honour all the day long.

8 Cast me not away in the time of age: forsake me not when my strength faileth me.

9 For mine enemies speak against me, and they that lay wait for my soul take their counsel together, saying: God hath forsaken him, persecute him, and take him, for there is none to deliver him.

10 Go not far from me, O God: my God, haste thee to help me.

11 Let them be confounded and perish, that are against my soul: let them be covered with shame and dishonour, that seek to do me evil.

12 As for me, I will patiently abide alway: and will praise thee more and more.

13 My mouth shall daily speak of thy righteousness and salvation: for I know no end thereof.

14 I will go forth in the strength of the Lord God: and will make mention of thy righteousness only.

15 Thou, O God, hast taught me from my youth up until now: therefore will I tell of thy wondrous works.

16 Forsake me not, O God, in mine old age, when I am gray-headed: until I have shewed thy strength unto this generation, and thy power to all them that are yet for to come.

17 Thy righteousness, O God, is very high: and great things are they that thou hast done; O God, who is like unto thee?

18 O what great troubles and adversities hast thou shewed me! and yet didst thou turn and refresh me: yea, and broughtest me from the deep of the earth again.

19 Thou hast brought me to great honour: and comforted me on every side.

20 Therefore will I praise thee and thy faithfulness, O God, playing upon an instrument of musick: unto thee will I sing upon the harp, O thou holy One of Israel.

21 My lips will be fain when I sing unto thee: and so will my soul whom thou hast delivered.

22 My tongue also shall talk of thy righteousness all the day long: for they are confounded and brought unto shame, that seek to do me evil.

Deus, judicium. Psal. 72.

GIve the King thy judgments, O God: and thy righteousness unto the Kings son.

2 Then shall he judge thy people according unto right: and defend the poor.

3 The mountains also shall bring peace: and the little hills righteousness unto the people.

4 He shall keep the simple folk by their right: defend the children of the poor, and punish the wrong doer.

5 They shall fear thee, as long as the sun and moon endureth: from one generation to another.

6 He shall come down like the rain into a fleece of wool: even as the drops that water the earth.

7 In his time shall the righteous flourish: yea, and abundance of peace, so long as the moon endureth.

8 His dominion shall be also from the one sea to the other: and from the flood unto the worlds end.

9 They that dwell in the wilderness, shall kneel before him: his enemies shall lick the dust.

10 The kings of Tharsis, and of the Isles, shall give presents: The kings of Arabia and Saba shall bring gifts.

11 All kings shall fall down before him: all nations shall do him service.

12 For he shall deliver the poor, when he cryeth: the needy also, and him that hath no helper.

13 He shall be favourable to the simple and needy: and shall preserve the souls of the poor.

14 He shall deliver their souls from falshood and wrong: and dear shall their blood be in his sight.

15 He shall live, and unto him shall be given of the gold of Arabia: prayer shall be made ever unto him, and daily shall he be praised.

16 There shall be an heap of corn in the earth, high upon the hills: his fruit shall shake like Libanus, and shall be green in the city like grass upon the earth.

17 His name shall endure for ever, his name shall remain under the sun among the posterities: which shall be blessed through him, and all the heathen shall praise him.

18 Blessed be the Lord God, even the God of Israel: which only doeth wondrous things;

19 And blessed be the name of his Majesty for ever: and all the earth shall be filled with his Majesty. Amen, Amen.

Evening Prayer.

Quam bonus Israel. Psal. 73.

TRuly God is loving unto Israel: even unto such as are of a clean heart.

2 Nevertheless, my feet were almost gone: my treadings had well-nigh slipt.

3 And why? I was grieved at the wicked: I do also see the ungodly in such prosperity.

4 For they are in no peril of death: but are lusty and strong.

5 They come in no misfortune like other folk: neither are they plagued like other men.

6 And this is the cause that they are so holden with pride: and over-whelmed with cruelty.

7 Their eyes swell with fatness: and they do even what they lust.

8 They corrupt other, and speak of wicked blasphemy: their talking is against the most High.

9 For they stretch forth their mouth unto the heaven: and their tongue goeth through the world.

10 Therefore fall the people unto them: and thereout suck they no small advantage.

11 Tush, say they, how should God perceive it: is there knowledge in the most High?

12 Lo, these are the ungodly, these prosper in the world, and these have riches in possession: and I said, Then have I cleansed my heart in vain, and washed mine hands in innocency.

13 All the day long have I been punished: and chastned every morning.

14 Yea, and I had almost said even as they: but lo, then I should have condemned the generation of thy children.

15 Then thought I to understand this: but it was too hard for me,

16 Until I went into the sanctuary of God: then understood I the end of these men;

17 Namely, how thou dost set them in slippery places: and castest them down, and destroyest them.

18 O how suddenly do they consume: perish, and come to a fearful end!

19 Yea, even like as a dream when one awaketh: so shalt thou make their image to vanish out of the city.

20 Thus my heart was grieved: and it went even through my reins.

21 So foolish was I, and ignorant: even as it were a beast before thee.

22 Nevertheless, I am alway by thee: for thou hast holden me by my right hand.

23 Thou shalt guide me with thy counsel: and after that, receive me with glory.

24 Whom have I in heaven but thee: and there is none upon earth, that I desire in comparison of thee.

25 My flesh and my heart, faileth: but God is the strength of my heart, and my portion for ever.

26 For lo, they that forsake thee, shall perish: thou hast destroyed all them that commit fornication against thee.

27 But it is good for me to hold me fast by God, to put my trust in the Lord God: and to speak of all thy works in the gates of the daughter of Sion.

Ut quid, Deus? Psal. 74.

O God, wherefore art thou absent from us so long: why is thy wrath so hot against the sheep of thy pasture?

2 O think upon thy congregation: whom thou hast purchased, and redeemed of old.

3 Think upon the tribe of thine inheritance: and mount Sion, wherein thou hast dwelt.

4 Lift up thy feet, that thou mayest utterly destroy every enemy: which hath done evil in thy sanctuary.

5 Thine adversaries rore in the midst of thy congregations: and set up their banners for tokens.

6 He that hewed timber afore out of the thick trees: was known to bring it to an excellent work.

7 But now they break down all the carved work thereof: with axes and hammers.

8 They have set fire upon thy holy places: and have defiled the dwelling-place of thy Name, even unto the ground.

9 Yea, they said in their hearts, Let us make havock of them altogether: thus have they burnt up all the houses of God in the land.

10 We see not our tokens, there is not one prophet more: no, not one is there among us, that understandeth any more.

11 O God, how long shall the adversary do this dishonour: how long shall the enemy blaspheme thy Name, for ever?

12 Why withdrawest thou thy hand: why pluckest thou not thy right hand out of thy bosom to consume the enemy?

13 For God is my King of old: the help that is done upon earth, he doth it himself.

14 Thou didst divide the sea through thy power: thou brakest the heads of the dragons in the waters.

15 Thou smotest the heads of Leviathan in pieces: and gavest him to be meat for the people in the wilderness.

16 Thou broughtest out fountains, and waters out of the hard rocks: thou driedst up mighty waters.

17 The day is thine, and the night is thine: thou hast prepared the light and the sun.

18 Thou hast set all the borders of the earth: thou hast made summer and winter.

19 Remember this, O Lord, how the enemy hath rebuked: and how the foolish people hath blasphemed thy Name.

20 O deliver not the soul of thy turtle-dove unto the multitude of the enemies: and forget not the congregation of the poor for ever.

21 Look upon the covenant: for all the earth is full of darkness, and cruel habitations.

22 O let not the simple go away ashamed: but let the poor and needy give praise unto thy Name.

23 Arise, O God, maintain thine own cause: remember how the foolish man blaspheméth thee daily.

24 Forget not the voice of thine enemies: the presumption of them that hate thee, increaseth ever more and more.

Morning Prayer.

Confitebimur tibi. Psal. 75.

UNto thee, O God, do we give thanks: yea, unto thee do we give thanks.

2 Thy name also is so nigh: and that do thy wondrous works declare.

3 When I receive the congregation: I shall judge according unto right.

4 The earth is weak, and all the inhabiters thereof: I bear up the pillars of it.

5 I said unto the fools, Deal not so madly: and to the ungodly, Set not up your horn.

6 Set not up your horn on high: and speak not with a stiff neck.

7 For promotion cometh neither from the east, nor from the west: nor yet from the south.

8 And why? God is the Judge: he putteth down one, and setteth up another.

9 For in the hand of the Lord there is a cup, and the wine is red: it is full mixt, and he poureth out of the same.

10 As for the dregs thereof: all the ungodly of the earth shall drink them, and suck them out.

11 But I will talk of the God of Jacob: and praise him for ever.

12 All the horns of the ungodly also will I break: and the horns of the righteous shall be exalted.

Notus in Judæa. Psal. 76.

IN Jury is God known: his Name is great in Israel.

2 At Salem is his tabernacle: and his dwelling in Sion.

3 There brake he the arrows of the bow: the shield, the sword, and the battel.

4 Thou art of more honour and might: than the hills of the robbers.

5 The proud are robbed, they have slept their sleep: and all the men whose hands were mighty, have found nothing.

6 At thy rebuke, O God of Jacob: both the chariot and horse are fallen.

7 Thou, even thou art to be feared: and who may stand in thy sight, when thou art angry?

8 Thou didst cause thy judgment to be heard from heaven: the earth trembled, and was still,

9 When God arose to judgment: and to help all the meek upon earth.

10 The fierceness of man shall turn to thy praise: and the fierceness of them shalt thou refrain.

11 Promise unto the Lord your God, and keep it, all ye that are round about him: bring presents unto him that ought to be feared.

12 He shall refrain the spirit of princes: and is wonderful among the kings of the earth.

Voce mea ad Dominum. Psal. 77.

I Will cry unto God with my voice: even unto God will I cry with my voice, and he shall hearken unto me.

2 In the time of my trouble I sought the Lord: my sore ran, and ceased not in the night-season; my soul refused comfort.

3 When I am in heaviness, I will think upon God: when my heart is vexed, I will complain.

4 Thou holdest mine eyes waking: I am so feeble that I cannot speak.

5 I have considered the days of old: and the years that are past.

6 I call to remembrance my song: and in the night I commune with mine own heart, and search out my spirits.

7 Will the Lord absent himself for ever: and will he be no more intreated?

8 Is his mercy clean gone for ever: and is his promise come utterly to an end for evermore?

9 Hath God forgotten to be gracious: and will he shut up his loving kindness in displeasure?

10 And I said, It is mine own infirmity: but I will remember the years of the right hand of the most Highest.

11 I will remember the works of the Lord: and call to mind thy wonders of old time.

12 I will think also of all thy works: and my talking shall be of thy doings.

13 Thy way, O God, is holy: who is so great a God, as our God?

14 Thou art the God that doth wonders: and hast declared thy power among the people.

15 Thou hast mightily delivered thy people: even the sons of Jacob and Joseph.

16 The waters saw thee, O God, the waters saw thee, and were afraid: the depths also were troubled.

17 The clouds poured out water, the air thundred: and thine arrows went abroad.

18 The voice of thy thunder was heard round about: the lightnings shone upon the ground, the earth was moved and shook withal.

19 Thy way is in the sea, and thy paths in the great waters: and thy footsteps are not known.

20 Thou leddest thy people like sheep: by the hand of Moses and Aaron.

Evening Prayer.

Attendite, populo. Psal. 78.

HEar my law, O my people: incline your ears unto the words of my mouth.

2 I will open my mouth in a parable: I will declare hard sentences of old,

3 Which we have heard and known: and such as our fathers have told us;

4 That we should not hide them from the children of

the

the generations to come: but to shew the honour of the Lord, his mighty and wonderful works that he hath done.

5 He made a covenant with Jacob, and gave Israel a law: which he commanded our fore-fathers to teach their children;

6 That their posterity might know it: and the children which were yet unborn;

7 To the intent, that when they came up: they might shew their children the same;

8 That they might put their trust in God: and not to forget the works of God, but to keep his commandments;

9 And not to be as their fore-fathers, a faithless and stubborn generation: a generation that set not their heart aright, and whose spirit cleaveth not stedfastly unto God;

10 Like as the children of Ephraim: who being harnessed, and carrying bows, turned themselves back in the day of battel.

11 They kept not the covenant of God: and would not walk in his law;

12 But forgat what he had done: and the wonderful works that he had shewed for them.

13 Marvellous things did he in the sight of our fore-fathers, in the land of Egypt: even in the field of Zoan.

14 He divided the sea, and let them go through: he made the waters to stand on an heap.

15 In the day-time also he led them with a cloud: and all the night through with a light of fire.

16 He clave the hard rocks in the wilderness: and gave them drink thereof, as it had been out of the great depth.

17 He brought waters out of the stony rock: so that it gushed out like the rivers.

18 Yet for all this they sinned more against him: and provoked the most Highest in the wilderness.

19 They tempted God in their hearts: and required meat for their lust.

20 They spake against God also, saying: Shall God prepare a table in the wilderness?

21 He smote the stony rock indeed, that the water gushed out, and the streams flowed withal: but can he give bread also, or provide flesh for his people?

22 When the Lord heard this, he was wroth: so the fire was kindled in Jacob, and there came up heavy displeasure against Israel;

23 Because they believed not in God: and put not their trust in his help.

24 So he commanded the clouds above: and opened the doors of heaven.

25 He rained down Manna also upon them for to eat: and gave them food from heaven.

26 So man did eat angels food: for he sent them meat enough.

27 He caused the east-wind to blow under heaven: and through his power he brought in the south-west wind.

28 He rained flesh upon them as thick as dust: and feathered fowls like as the sand of the sea.

29 He let it fall among their tents: even round about their habitation.

30 So they did eat, and were well filled, for he gave them their own desire: they were not disappointed of their lust.

31 But while the meat was yet in their mouths, the heavy wrath of God came upon them, and slew the wealthiest of them: yea, and smote down the chosen men that were in Israel.

32 But for all this they sinned yet more: and believed not his wondrous works.

33 Therefore their days did he consume in vanity: and their years in trouble.

34 When he slew them, they sought him: and turned them early, and enquired after God.

35 And they remembred that God was their strength: and that the high God was their redeemer.

36 Nevertheless, they did but flatter him with their mouth: and dissembled with him in their tongue.

37 For their heart was not whole with him: neither continued they stedfast in his covenant.

38 But he was so merciful, that he forgave their misdeeds: and destroyed them not.

39 Yea, many a time turned he his wrath away: and would not suffer his whole displeasure to arise.

40 For he considered that they were but flesh: and that they were even a wind that passeth away, and cometh not again.

41 Many a time did they provoke him in the wilderness: and grieved him in the desert.

42 They turned back and tempted God: and moved the holy One in Israel.

43 They thought not of his hand: and of the day when he delivered them from the hand of the enemy;

44 How he had wrought his miracles in Egypt: and his wonders in the field of Zoan.

45 He turned their waters into blood: so that they might not drink of the rivers.

46 He sent lice among them, and devoured them up: and frogs to destroy them.

47 He gave their fruit unto the caterpillar: and their labour unto the grashopper.

48 He destroyed their vines with hail-stones: and their mulberry-trees with the frost.

49 He smote their cattel also with hail-stones: and their flocks with hot thunder-bolts.

50 He cast upon them the furiousness of his wrath, anger, displeasure and trouble: and sent evil angels among them.

51 He made a way to his indignation, and spared not their soul from death: but gave their life over to the pestilence.

52 And smote all the first-born in Egypt: the most principal and mightiest in the dwellings of Ham.

53 But as for his own people, he led them forth like sheep: and carried them in the wilderness like a flock.

54 He brought them out safely, that they should not fear: and overwhelmed their enemies with the sea.

55 And brought them within the borders of his sanctuary: even to his mountain which he purchased with his right hand.

56 He cast out the heathen also before them: caused their land to be divided among them for an heritage, and made the tribes of Israel to dwell in their tents.

57 So they tempted and displeased the most high God: and kept not his testimonies;

58 But turned their backs, and fell away like their fore-fathers: starting aside like a broken bow.

59 For they grieved him with their hill-altars: and provoked him to displeasure with their images.

60 When God heard this, he was wroth: and took sore displeasure at Israel;

61 So that he forsook the tabernacle in Silo: even the tent that he had pitched among men.

62 He delivered their power into captivity: and their beauty into the enemies hand.

63 He gave his people over also unto the sword: and was wroth with his inheritance.

64 The fire consumed their young men: and their maidens were not given to marriage.

65 Their priests were slain with the sword: and there were no widows to make lamentation.

66 So the Lord awaked as one out of sleep: and like a giant refreshed with wine.

67 He smote his enemies in the hinder parts: and put them to a perpetual shame.

68 He refused the tabernacle of Joseph: and chose not the tribe of Ephraim;

69 But chose the tribe of Juda: even the hill of Sion which he loved.

70 And there he built his temple on high: and laid the foundation of it like the ground which he hath made continually.

71 He chose David also his servant: and took him away from the sheep-folds.

72 As he was following the ews great with young ones, he took him: that he might feed Jacob his people, and Israel his inheritance.

73 So he fed them with a faithful and true heart: and ruled them prudently with all his power.

Morning Prayer.

Deus, venerunt. Psal. 79.

O God, the heathen are come into thine inheritance: thy holy temple have they defiled, and made Jerusalem an heap of stones.

2 The dead bodies of thy servants have they given to be meat unto the fowls of the air: and the flesh of thy saints unto the beasts of the land.

3 Their blood have they shed like water on every side of Jerusalem: and there was no man to bury them.

4 We are become an open shame to our enemies: a very scorn and derision unto them that are round about us.

5 Lord, how long wilt thou be angry: shall thy jealousie burn like fire for ever?

6 Pour out thine indignation upon the heathen that have not known thee: and upon the kingdoms that have not called upon thy Name.

7 For they have devoured Jacob: and laid waste his dwelling-place.

8 O remember not our old sins, but have mercy upon us, and that soon: for we are come to great misery.

9 Help us, O God of our salvation, for the glory of thy Name: O deliver us, and be merciful unto our sins for thy Names sake.

10 Wherefore do the heathen say: where is now their God?

11 O let the vengeance of thy servants blood that is shed: be openly shewed upon the heathen in our sight.

12 O let the sorrowful sighing of the prisoners come before thee: according to the greatness of thy power, preserve thou those that are appointed to die.

13 And for the blasphemy wherewith our neighbours have blasphemed thee: reward thou them, O Lord, seven-fold into their bosom.

14 So we that are thy people, and sheep of thy pasture, shall give thee thanks for ever: and will alway be shewing forth thy praise from generation to generation.

Qui regis Israel. Psal. 80.

HEar, O thou Shepherd of Israel, thou that leadest Joseph like a sheep: shew thy self also, thou that sittest upon the Cherubims.

2 Before Ephraim, Benjamin, and Manasses: stir up thy strength, and come, and help us.

3 Turn us again, O God: shew the light of thy countenance, and we shall be whole.

4 O Lord God of hosts: how long wilt thou be angry with thy people that prayeth?

5 Thou feedest them with the bread of tears: and givest them plenteousness of tears to drink.

6 Thou hast made us a very strife unto our neighbours: and our enemies laugh us to scorn.

7 Turn us again, thou God of hosts: shew the light of thy countenance, and we shall be whole.

8 Thou hast brought a vine out of Egypt: thou hast cast out the heathen, and planted it.

9 Thou madest room for it: and when it had taken root, it filled the land.

10 The hills were covered with the shadow of it: and the boughs thereof were like the goodly cedar-trees.

11 She stretched out her branches unto the sea: and her boughs unto the river.

12 Why hast thou then broken down her hedge: that all they that go by pluck off her grapes?

13 The wild boar out of the wood doth root it up: and the wild beasts of the field devour it.

14 Turn thee again, thou God of hosts, look down from heaven: behold, and visit this vine;

15 And the place of the vineyard that thy right hand hath planted: and the branch that thou madest so strong for thy self.

16 It is burnt with fire and cut down: and they shall perish at the rebuke of thy countenance.

17 Let thy hand be upon the man of thy right hand: and upon the son of man, whom thou madest so strong for thine own self.

18 And so will not we go back from thee: O let us live, and we shall call upon thy Name.

19 Turn us again, O Lord God of hosts: shew the light of thy countenance, and we shall be whole.

Exultate Deo. Psal. 81.

SIng we merrily unto God our strength: make a cheerful noise unto the God of Jacob.

2 Take the psalm, bring hither the tabret: the merry harp with the lute.

3 Blow up the trumpet in the new-moon: even in the time appointed, and upon our solemn feast-day.

4 For this was made a statute for Israel: and a law of the God of Jacob.

5 This he ordained in Joseph for a testimony: when he came out of the land of Egypt, and had heard a strange language.

6 I eased his shoulder from the burden: and his hands were delivered from making the pots.

7 Thou calledst upon me in troubles, and I delivered thee: and heard thee what time as the storm fell upon thee.

8 I proved thee also: at the waters of strife.

9 Hear, O my people, and I will assure thee, O Israel: if thou wilt hearken unto me,

10 There shall no strange god be in thee: neither shalt thou worship any other God.

11 I am the Lord thy God, who brought thee out of the land of Egypt: open thy mouth wide, and I shall fill it.

12 But my people would not hear my voice: and Israel would not obey me.

13 So I gave them up unto their own hearts lusts: and let them follow their own imaginations.

14 O that my people would have hearkened unto me: for if Israel had walked in my ways,

15 I should soon have put down their enemies: and turned my hand against their adversaries.

16 The haters of the Lord should have been found liars: but their time should have endured for ever.

17 He should have fed them also with the finest wheat-flour: and with honey out of the stony rock should I have satisfied thee.

Evening Prayer.

Deus stetit. Psal. 82.

GOd standeth in the congregation of princes: he is a Judge among gods.

2 How long will ye give wrong judgment: and accept the persons of the ungodly?

3 Defend the poor and fatherless: see that such as are in need and necessity have right.

4 Deliver the out-cast and poor: save them from the hand of the ungodly.

5 They will not be learned nor understand, but walk on still in darkness: all the foundations of the earth are out of course.

6 I have said, Ye are gods: and ye are all the children of the most Highest.

7 But ye shall die like men and fall like one of the princes.

8 Arise, O God, and judge thou the earth: for thou shalt take all heathen to thine inheritance.

Deus, quis similis? Psal. 83.

HOld not thy tongue, O God, keep not still silence: refrain not thy self, O God.

2 For lo, thine enemies make a murmuring: and they that hate thee have lift up their head.

3 They have imagined craftily against thy people: and taken counsel against thy secret ones.

4 They have said, Come, and let us root them out, that they be no more a people: and that the name of Israel may be no more in remembrance.

5 For they have cast their heads together with one consent: and are confederate against thee;

6 The tabernacles of the Edomites and the Ismaelites: the Moabites and Hagarenes;

7 Gebal, and Ammon, and Amalech: the Philistines, with them that dwell at Tyre.

8 Assur also is joyned with them: and have holpen the children of Lot.

9 But do thou to them as unto the Madianites: unto Siſera, and unto Jabin at the brook of Kiſon;
10 Who periſhed at Endor: and became as the dung of the earth.
11 Make them and their princes like Oreb and Zeb: yea, make all their princes like as Zeba, and Salmana;
12 Who ſay, Let us take to our ſelves: the houſes of God in poſſeſſion.
13 O my God, make them like unto a wheel: and as the ſtubble before the wind;
14 Like as the fire that burneth up the wood: and as the flame that conſumeth the mountains.
15 Perſecute them even ſo with thy tempeſt: and make them afraid with thy ſtorm.
16 Make their faces aſhamed, O Lord: that they may ſeek thy Name.
17 Let them be confounded and vexed ever more and more: let them be put to ſhame and periſh.
18 And they ſhall know that thou whoſe name is Jehovah: art only the moſt Higheſt over all the earth.

Quam dilecta! Pſal. 84.

O How amiable are the dwellings: thou Lord of hoſts!
2 My ſoul hath a deſire and longing to enter into the courts of the Lord: my heart and my fleſh rejoyce in the living God.
3 Yea, the ſparrow hath found her an houſe, and the ſwallow a neſt, where ſhe may lay her young: even thy altars, O Lord of hoſts, my King, and my God.
4 Bleſſed are they that dwell in thy houſe: they will be alway praiſing thee.
5 Bleſſed is the man whoſe ſtrength is in thee: in whoſe heart are thy ways.
6 Who going through the vale of miſery, uſe it for a well: and the pools are filled with water.
7 They will go from ſtrength to ſtrength: and unto the God of gods appeareth every one of them in Sion.
8 O Lord God of hoſts, hear my prayer: hearken, O God of Jacob.
9 Behold, O God our defender: and look upon the face of thine Anointed.
10 For one day in thy courts: is better then a thouſand.
11 I had rather be a door-keeper in the houſe of my God: then to dwell in the tents of ungodlineſs.
12 For the Lord God is a light and defence: the Lord will give grace and worſhip, and no good thing ſhall he with-hold from them that live a godly life.
13 O Lord God of hoſts: bleſſed is the man that putteth his truſt in thee.

Benedixiſti, Domine. Pſal. 85.

LOrd, thou art become gracious unto thy land: thou haſt turned away the captivity of Jacob.
2 Thou haſt forgiven the offence of thy people: and covered all their ſins.
3 Thou haſt taken away all thy diſpleaſure: and turned thy ſelf from thy wrathful indignation.
4 Turn us then, O God our Saviour: and let thine anger ceaſe from us.
5 Wilt thou be diſpleaſed at us for ever: and wilt thou ſtretch out thy wrath from one generation to another?
6 Wilt thou not turn again and quicken us: that thy people may rejoyce in thee?
7 Shew us thy mercy, O Lord: and grant us thy ſalvation.
8 I will hearken what the Lord God will ſay concerning me: for he ſhall ſpeak peace unto his people, and to his ſaints, that they turn not again.
9 For his ſalvation is nigh them that fear him: that glory may dwell in our land.
10 Mercy and truth are met together: righteouſneſs and peace have kiſſed each other.
11 Truth ſhall flouriſh out of the earth: and righteouſneſs hath looked down from heaven.
12 Yea, the Lord ſhall ſhew loving kindneſs: and our land ſhall give her increaſe.
13 Righteouſneſs ſhall go before him: and he ſhall direct his going in the way.

Morning Prayer.

Inclina, Domine. Pſal. 86.

BOwe down thine ear, O Lord, and hear me: for I am poor and in miſery.
2 Preſerve thou my ſoul, for I am holy: my God, ſave thy ſervant that putteth his truſt in thee.
3 Be merciful unto me, O Lord: for I will call daily upon thee.
4 Comfort the ſoul of thy ſervant: for unto thee, O Lord, do I lift up my ſoul.
5 For thou, Lord, art good and gracious: and of great mercy unto all them that call upon thee.
6 Give ear, Lord, unto my prayer: and ponder the voice of my humble deſires.
7 In the time of my trouble I will call upon thee: for thou heareſt me.
8 Among the gods there is none like unto thee, O Lord: there is not one that can do as thou doſt.
9 All nations whom thou haſt made, ſhall come and worſhip thee, O Lord: and ſhall glorifie thy Name.
10 For thou art great, and doſt wondrous things: thou art God alone.
11 Teach me thy way, O Lord, and I will walk in thy truth: O knit my heart unto thee, that I may fear thy Name.
12 I will thank thee, O Lord my God, with all my heart: and will praiſe thy name for evermore.
13 For great is thy mercy toward me: and thou haſt delivered my ſoul from the nethermoſt hell.
14 O God, the proud are riſen againſt me: and the congregations of naughty men have ſought after my ſoul, and have not ſet thee before their eyes.
15 But thou, O Lord God, art full of compaſſion and mercy: long-ſuffering, plenteous in goodneſs and truth.
16 O turn thee then unto me, and have mercy upon me: give thy ſtrength unto thy ſervant, and help the ſon of thine handmaid.
17 Shew ſome token upon me for good, that they who hate me may ſee it and be aſhamed: becauſe thou, Lord, haſt holpen me, and comforted me.

Fundamenta ejus. Pſal. 87.

HEr foundations are upon the holy hills: the Lord loveth the gates of Sion, more then all the dwellings of Jacob.
2 Very excellent things are ſpoken of thee: thou city of God.
3 I will think upon Rahab and Babylon: with them that know me.
4 Behold ye the Philiſtines alſo: and they of Tyre, with the Morians, lo, there was he born.
5 And of Sion it ſhall be reported that he was born in her: and the moſt High ſhall ſtabliſh her.
6 The Lord ſhall rehearſe it when he writeth up the people: that he was born there.
7 The ſingers alſo and trumpeters ſhall he rehearſe: all my freſh ſprings ſhall be in thee.

Domine Deus. Pſal. 88.

O Lord God of my ſalvation, I have cried day and night before thee: O let my prayer enter into thy preſence, incline thine ear unto my calling.
2 For my ſoul is full of trouble: and my life draweth nigh unto hell.
3 I am counted as one of them that go down into the pit: and I have been even as a man that hath no ſtrength.
4 Free among the dead, like unto them that are wounded, and lie in the grave: who are out of remembrance, and are cut away from thy hand.
5 Thou haſt laid me in the loweſt pit: in a place of darkneſs, and in the deep.
6 Thine indignation lieth hard upon me: and thou haſt vexed me with all thy ſtorms.
7 Thou haſt put away mine acquaintance far from me: and made me to be abhorred of them.
8 I am ſo faſt in priſon: that I cannot get forth.
9 My ſight faileth for very trouble: Lord, I have called daily upon thee, I have ſtretched forth my hands unto thee.
10 Doſt thou ſhew wonders among the dead: or ſhall the dead riſe up again, and praiſe thee?

11 Shall

11 Shall thy loving kindneſs be ſhewed in the grave: or thy faithfulneſs in deſtruction?

12 Shall thy wondrous works be known in the dark: and thy righteouſneſs in the land where all things are forgotten?

13 Unto thee have I cried, O Lord: and early ſhall my prayer come before thee.

14 Lord, why abhorreſt thou my ſoul: and hideſt thou thy face from me?

15 I am in miſery, and like unto him that is at the point to die: even from my youth up thy terrours have I ſuffered with a troubled mind.

16 Thy wrathful diſpleaſure goeth over me: and the fear of thee hath undone me.

17 They came round about me daily like water: and compaſſed me together on every ſide.

18 My lovers and friends haſt thou put away from me: and hid mine acquaintance out of my ſight.

Evening Prayer.

Miſericordias Domini. Pſal. 89.

MY ſong ſhall be alway of the loving kindneſs of the Lord: with my mouth will I ever be ſhewing thy truth from one generation to another.

2 For I have ſaid, Mercy ſhall be ſet up for ever: thy truth ſhalt thou ſtabliſh in the heavens.

3 I have made a covenant with my choſen: I have ſworn unto David my ſervant,

4 Thy ſeed will I ſtabliſh for ever: and ſet up thy throne from one generation to another.

5 O Lord, the very heavens ſhall praiſe thy wondrous works: and thy truth in the congregation of the ſaints.

6 For who is he among the clouds: that ſhall be compared unto the Lord?

7 And what is he among the gods: that ſhall be like unto the Lord?

8 God is very greatly to be feared in the council of the ſaints: and to be had in reverence of all them that are round about him.

9 O Lord God of hoſts, who is like unto thee: thy truth, moſt mighty Lord, is on every ſide.

10 Thou ruleſt the raging of the ſea: thou ſtilleſt the waves thereof when they ariſe.

11 Thou haſt ſubdued Egypt, and deſtroyed it: thou haſt ſcattered thine enemies abroad with thy mighty arm.

12 The heavens are thine, the earth alſo is thine: thou haſt laid the foundation of the round world, and all that therein is.

13 Thou haſt made the north and the ſouth: Tabor and Hermon ſhall rejoyce in thy name.

14 Thou haſt a mighty arm: ſtrong is thy hand, and high is thy right hand.

15 Righteouſneſs and equity are the habitation of thy ſeat: mercy and truth ſhall go before thy face.

16 Bleſſed is the people, O Lord, that can rejoyce in thee: they ſhall walk in the light of thy countenance.

17 Their delight ſhall be daily in thy Name: and in thy righteouſneſs ſhall they make their boaſt.

18 For thou art the glory of their ſtrength: and in thy loving kindneſs thou ſhalt lift up our horns.

19 For the Lord is our defence: the holy One of Iſrael is our King.

20 Thou ſpakeſt ſometime in viſions unto thy ſaints, and ſaidſt: I have laid help upon one that is mighty, I have exalted one choſen out of the people.

21 I have found David my ſervant: with my holy oyl have I anointed him,

22 My hand ſhall hold him faſt: and my arm ſhall ſtrengthen him.

23 The enemy ſhall not be able to do him violence: the ſon of wickedneſs ſhall not hurt him.

24 I will ſmite down his foes before his face: and plague them that hate him.

25 My truth alſo and my mercy ſhall be with him: and in my Name ſhall his horn be exalted.

26 I will ſet his dominion alſo in the ſea: and his right hand in the floods.

27 He ſhall call me, Thou art my Father; my God, and my ſtrong ſalvation.

28 And I will make him my firſt-born: higher then the kings of the earth.

29 My mercy will I keep for him for evermore: and my covenant ſhall ſtand faſt with him.

30 His ſeed alſo will I make to endure for ever: and his throne, as the days of heaven.

31 But if his children forſake my law: and walk not in my judgments;

32 If they break my ſtatutes, and keep not my commandments: I will viſit their offences with the rod, and their ſin with ſcourges.

33 Nevertheleſs, my loving kindneſs will I not utterly take from him: nor ſuffer my truth to fail.

34 My covenant will I not break, nor alter the thing that is gone out of my lips: I have ſworn once by my holineſs, that I will not fail David.

35 His ſeed ſhall endure for ever: and his ſeat is like as the ſun before me.

36 He ſhall ſtand faſt for evermore as the moon: and as the faithful witneſs in heaven.

37 But thou haſt abhorred, and forſaken thine Anointed: and art diſpleaſed at him.

38 Thou haſt broken the covenant of thy ſervant: and caſt his crown to the ground.

39 Thou haſt overthrown all his hedges: and broken down his ſtrong holds.

40 All they that go by, ſpoil him: and he is become a reproch to his neighbours.

41 Thou haſt ſet up the right hand of his enemies: and made all his adverſaries to rejoyce.

42 Thou haſt taken away the edge of his ſword: and giveſt him not victory in the battel.

43 Thou haſt put out his glory: and caſt his throne down to the ground.

44 The days of his youth haſt thou ſhortned: and covered him with diſhonour.

45 Lord, how long wilt thou hide thy ſelf, for ever: and ſhall thy wrath burn like fire?

46 O remember how ſhort my time is: wherefore haſt thou made all men for nought?

47 What man is he that liveth, and ſhall not ſee death: and ſhall he deliver his ſoul from the hand of hell?

48 Lord, where are thy old loving kindneſſes: which thou ſwareſt unto David in thy truth?

49 Remember, Lord, the rebuke that thy ſervants have: and how I do bear in my boſom the rebukes of many people;

50 Wherewith thine enemies have blaſphemed thee, and ſlandered the footſteps of thine anointed: praiſed be the Lord for evermore. Amen, and Amen.

Morning Prayer.

Domine, refugium. Pſal. 90.

LOrd, thou haſt been our refuge: from one generation to another.

2 Before the mountains were brought forth, or ever the earth and the world were made: thou art God from everlaſting, and world without end.

3 Thou turneſt man to deſtruction: again thou ſayeſt, Come again, ye children of men.

4 For a thouſand years in thy ſight are but as yeſterday: ſeeing that is paſt as a watch in the night.

5 Aſſoon as thou ſcattereſt them, they are even as a ſleep: and fade away ſuddenly like the graſs.

6 In the morning it is green, and groweth up: but in the evening it is cut down, dried up, and withered.

7 For we conſume away in thy diſpleaſure: and are afraid at thy wrathful indignation.

8 Thou haſt ſet our miſdeeds before thee: and our ſecret ſins in the light of thy countenance.

9 For when thou art angry, all our days are gone: we bring our years to an end, as it were a tale that is told.

10 The days of our age are threeſcore years and ten, and though men be ſo ſtrong, that they come to fourſcore years: yet is their ſtrength then but labour and ſorrow, ſo ſoon paſſeth it away and we are gone.

11 But who regardeth the power of thy wrath: for even thereafter as a man feareth, ſo is thy diſpleaſure.

12 So

12 So teach us to number our days: that we may apply our hearts unto wisdom.

13 Turn thee again, O Lord, at the last: and be gracious unto thy servants.

14 O satisfie us with thy mercy, and that soon: so shall we rejoyce and be glad all the days of our life.

15 Comfort us again, now after the time that thou hast plagued us: and for the years wherein we have suffered adversity.

16 Shew thy servants thy work: and their children thy glory.

17 And the glorious Majesty of the Lord our God be upon us: prosper thou the work of our hands upon us; O prosper thou our handy-work.

Qui habitat. Psal. 91.

WHoso dwelleth under the defence of the most High: shall abide under the shadow of the Almighty.

2 I will say unto the Lord, Thou art my hope, and my strong hold: my God, in him will I trust.

3 For he shall deliver thee from the snare of the hunter: and from the noisom pestilence.

4 He shall defend thee under his wings, and thou shalt be safe under his feathers: his faithfulness and truth shall be thy shield and buckler.

5 Thou shalt not be afraid for any terrour by night; nor for the arrow that flieth by day;

6 For the pestilence that walketh in darkness: nor for the sickness that destroyeth in the noon-day.

7 A thousand shall fall beside thee, and ten thousand at thy right hand: but it shall not come nigh thee.

8 Yea, with thine eyes shalt thou behold: and see the reward of the ungodly.

9 For thou, Lord, art my hope: thou hast set thine house of defence very high.

10 There shall no evil happen unto thee: neither shall any plague come nigh thy dwelling.

11 For he shall give his angels charge over thee: to keep thee in all thy ways.

12 They shall bear thee in their hands: that thou hurt not thy foot against a stone.

13 Thou shalt go upon the lion and adder: the young lion and the dragon shalt thou tread under thy feet.

14 Because he hath set his love upon me, therefore will I deliver him: I will set him up, because he hath known my name.

15 He shall call upon me, and I will hear him: yea, I am with him in trouble; I will deliver him, and bring him to honour.

16 With long life will I satisfie him: and shew him my salvation.

Bonum est confiteri. Psal. 92.

IT is a good thing to give thanks unto the Lord: and to sing praises unto thy name, O most Highest;

2 To tell of thy loving kindness early in the morning: and of thy truth in the night-season;

3 Upon an instrument of ten strings, and upon the lute: upon a loud instrument, and upon the harp.

4 For thou, Lord, hast made me glad through thy works: and I will rejoyce in giving praise for the operations of thy hands.

5 O Lord, how glorious are thy works: thy thoughts are very deep.

6 An unwise man doth not well consider this: and a fool doth not understand it.

7 When the ungodly are green as the grass, and when all the workers of wickedness do flourish: then shall they be destroyed for ever; but thou, Lord, art the most Highest for evermore.

8 For lo, thine enemies, O Lord, lo, thine enemies shall perish: and all the workers of wickedness shall be destroyed.

9 But mine horn shall be exalted, like the horn of an unicorn: for I am anointed with fresh oyl.

10 Mine eye also shall see his lust of mine enemies: and mine ear shall hear his desire of the wicked that arise up against me.

11 The righteous shall flourish like a palm-tree: and shall spread abroad like a cedar in Libanus.

12 Such as be planted in the house of the Lord: shall flourish in the courts of the house of our God.

13 They also shall bring forth more fruit in their age: and shall be fat and well liking.

14 That they may shew how true the Lord my strength is: and that there is no unrighteousness in him.

Evening Prayer.

Dominus regnavit. Psal. 93.

THe Lord is King, and hath put on glorious apparel: the Lord hath put on his apparel, and girded himself with strength.

2 He hath made the round world so sure: that it cannot be moved.

3 Ever since the world began hath thy seat been prepared: thou art from everlasting.

4 The floods are risen, O Lord, the floods have lift up their voice: the floods lift up their waves.

5 The waves of the sea are mighty, and rage horribly: but yet the Lord, who dwelleth on high, is mightier.

6 Thy testimonies, O Lord, are very sure: holiness becometh thine house for ever.

Deus ultionum. Psal. 94.

O Lord God, to whom vengeance belongeth: thou God, to whom vengeance belongeth, shew thy self.

2 Arise, thou Judge of the world: and reward the proud after their deserving.

3 Lord, how long shall the ungodly: how long shall the ungodly triumph?

4 How long shall all wicked doers speak so disdainfully: and make such proud boasting?

5 They smite down thy people, O Lord: and trouble thine heritage.

6 They murder the widow, and the stranger: and put the fatherless to death.

7 And yet they say, Tush, the Lord shall not see: neither shall the God of Jacob regard it.

8 Take heed, ye unwise among the people: O ye fools, when will ye understand?

9 He that planted the ear, shall he not hear: or he that made the eye, shall he not see?

10 Or he that nurtureth the heathen: it is he that teacheth man knowledge, shall not he punish?

11 The Lord knoweth the thoughts of man: that they are but vain.

12 Blessed is the man whom thou chastenest, O Lord: and teachest him in thy law.

13 That thou mayest give him patience in time of adversity: until the pit be digged up for the ungodly.

14 For the Lord will not fail his people: neither will he forsake his inheritance;

15 Until righteousness turn again unto judgment: all such as are true in heart shall follow it.

16 Who will rise up with me against the wicked: or who will take my part against the evil doers?

17 If the Lord had not helped me: it had not failed but my soul had been put to silence.

18 But when I said, My foot hath slipped: thy mercy, O Lord, held me up.

19 In the multitude of the sorrows that I had in my heart: thy comforts have refreshed my soul.

20 Wilt thou have any thing to do with the stool of wickedness: which imagineth mischief as a law?

21 They gather them together against the soul of the righteous: and condemn the innocent blood.

22 But the Lord is my refuge: and my God is the strength of my confidence.

23 He shall recompense them their wickedness, and destroy them in their own malice: yea, the Lord our God shall destroy them.

Morning Prayer.

Venite, exultemus. Psal. 95.

O Come, let us sing unto the Lord: let us heartily rejoyce in the strength of our salvation.

2 Let us come before his presence with thanksgiving: and shew our selves glad in him with psalms.

3 For the Lord is a great God: and a great King above all gods.

4 In his hand are all the corners of the earth: and the ſtrength of the hills is his alſo.

5 The ſea is his, and he made it: and his hands prepared the dry land.

6 O come, let us worſhip, and fall down: and kneel before the Lord our maker.

7 For he is the Lord our God: and we are the people of his paſture, and the ſheep of his hand.

8 To day if ye will hear his voice, harden not your hearts: as in the provocation, and as in the day of temptation in the wilderneſs;

9 When your fathers tempted me: proved me, and ſaw my works.

10 Fourty years long was I grieved with this generation, and ſaid: It is a people that do err in their hearts, for they have not known my ways;

11 Unto whom I ſware in my wrath: that they ſhould not enter into my reſt.

Cantate Domino. Pſal. 96.

O Sing unto the Lord a new ſong: ſing unto the Lord, all the whole earth.

2 Sing unto the Lord, and praiſe his Name: be telling of his ſalvation from day to day.

3 Declare his honour unto the heathen: and his wonders unto all people.

4 For the Lord is great, and cannot worthily be praiſed: he is more to be feared then all gods.

5 As for all the gods of the heathen, they are but idols: but it is the Lord that made the heavens.

6 Glory and worſhip are before him: power and honour are in his ſanctuary.

7 Aſcribe unto the Lord, O ye kindreds of the people: aſcribe unto the Lord worſhip and power.

8 Aſcribe unto the Lord the honour due unto his Name: bring preſents, and come into his courts.

9 O worſhip the Lord in the beauty of holineſs: let the whole earth ſtand in awe of him.

10 Tell it out among the heathen, that the Lord is King: and that it is he who hath made the round world ſo faſt that it cannot be moved, and how that he ſhall judge the people righteouſly.

11 Let the heavens rejoyce, and let the earth be glad: let the ſea make a noiſe, and all that therein is.

12 Let the field be joyful, and all that is in it: then ſhall all the trees of the wood rejoyce before the Lord.

13 For he cometh, for he cometh to judge the earth: and with righteouſneſs to judge the world, and the people with his truth.

Dominus regnavit. Pſal. 97.

THe Lord is King, the earth may be glad thereof: yea, the multitude of the iſles may be glad thereof.

2 Clouds and darkneſs are round about him: righteouſneſs and judgment are the habitation of his ſeat.

3 There ſhall go a fire before him: and burn up his enemies on every ſide.

4 His lightnings gave ſhine unto the world: the earth ſaw it, and was afraid.

5 The hills melted like wax at the preſence of the Lord: at the preſence of the Lord of the whole earth.

6 The heavens have declared his righteouſneſs: and all the people have ſeen his glory.

7 Confounded be all they that worſhip carved images, and that delight in vain gods: worſhip him, all ye gods.

8 Sion heard of it, and rejoyced: and the daughters of Juda were glad, becauſe of thy judgments, O Lord.

9 For thou, Lord, art higher then all that are in the earth: thou art exalted far above all gods.

10 O ye, that love the Lord, ſee that ye hate the thing which is evil: the Lord preſerveth the ſouls of his ſaints, he ſhall deliver them from the hand of the ungodly.

11 There is ſprung up a light for the righteous: and joyful gladneſs for ſuch as are true-hearted.

12 Rejoyce in the Lord, ye righteous: and give thanks for a remembrance of his holineſs.

Evening Prayer.

Cantate Domino. Pſal. 98.

O ſing unto the Lord a new ſong: for he hath done marvellous things.

2 With his own right hand, and with his holy arm: hath he gotten himſelf the victory.

3 The Lord declared his ſalvation: his righteouſneſs hath he openly ſhewed in the ſight of the heathen.

4 He hath remembred his mercy and truth toward the houſe of Iſrael: and all the ends of the world have ſeen the ſalvation of our God.

5 Shew your ſelves joyful unto the Lord, all ye lands: ſing, rejoyce and give thanks.

6 Praiſe the Lord upon the harp: ſing to the harp with a pſalm of thankſgiving.

7 With trumpets alſo and ſhawms: O ſhew your ſelves joyful before the Lord the King.

8 Let the ſea make a noiſe, and all that therein is: the round world, and they that dwell therein.

9 Let the floods clap their hands, and let the hills be joyful together before the Lord: for he is come to judge the earth.

10 With righteouſneſs ſhall he judge the world: and the people with equity.

Dominus regnavit. Pſal. 99.

THe Lord is King, be the people never ſo unpatient: he ſitteth between the cherubims, be the earth never ſo unquiet.

2 The Lord is great in Sion: and high above all people.

3 They ſhall give thanks unto thy Name: which is great, wonderful, and holy.

4 The kings power loveth judgment, thou haſt prepared equity: thou haſt executed judgment and righteouſneſs in Jacob.

5 O magnifie the Lord our God: and fall down before his foot-ſtool, for he is holy.

6 Moſes and Aaron among his prieſts, and Samuel among ſuch as call upon his Name: theſe called upon the Lord, and he heard them.

7 He ſpake unto them out of the cloudy pillar: for they kept his teſtimonies, and the law that he gave them.

8 Thou heardeſt them, O Lord our God: thou forgaveſt them, O God, and puniſhedſt their own inventions.

9 O magnifie the Lord our God, and worſhip him upon his holy hill: for the Lord our God is holy.

Jubilate Deo. Pſal. 100.

O Be joyful in the Lord, all ye lands: ſerve the Lord with gladneſs, and come before his preſence with a ſong.

2 Be ye ſure, that the Lord he is God; it is he that hath made us, and not we our ſelves: we are his people, and the ſheep of his paſture.

3 O go your way into his gates with thankſgiving, and into his courts with praiſe: be thankful unto him, and ſpeak good of his Name.

4 For the Lord is gracious, his mercy is everlaſting: and his truth endureth from generation to generation.

Miſericordiam & judicium. Pſal. 101.

MY ſong ſhall be of mercy and judgment: unto thee, O Lord, will I ſing.

2 O let me have underſtanding: in the way of godlineſs.

3 When wilt thou come unto me: I will walk in my houſe with a perfect heart.

4 I will take no wicked thing in hand; I hate the ſins of unfaithfulneſs: there ſhall no ſuch cleave unto me.

5 A froward heart ſhall depart from me: I will not know a wicked perſon.

6 Whoſo privily ſlandereth his neighbour: him will I deſtroy.

7 Whoſo hath alſo a proud look and high ſtomach: I will not ſuffer him.

8 Mine eyes look upon ſuch as are faithful in the land: that they may dwell with me.

9 Whoſo leadeth a godly life: he ſhall be my ſervant.

10 There ſhall no deceitful perſon dwell in my houſe: he that telleth lies ſhall not tarry in my ſight.

11 I ſhall ſoon deſtroy all the ungodly that are in the land: that I may root out all wicked doers from the city of the Lord.

Morning

Morning Prayer.

Domine, exaudi. Psal. 102.

HEar my prayer, O Lord: and let my crying come unto thee.

2 Hide not thy face from me in the time of my trouble: incline thine ears unto me when I call; O hear me, and that right soon.

3 For my days are consumed away like smoke: and my bones are burnt up as it were a fire-brand.

4 My heart is smitten down, and withered like grass: so that I forget to eat my bread.

5 For the voice of my groning: my bones will scarce cleave to my flesh.

6 I am become like a pelican in the wilderness: and like an owl that is in the desert.

7 I have watched, and am even as it were a sparrow: that sitteth alone upon the house-top.

8 Mine enemies revile me all the day long: and they that are mad upon me, are sworn together against me.

9 For I have eaten ashes as it were bread: and mingled my drink with weeping;

10 And that because of thine indignation and wrath: for thou hast taken me up, and cast me down.

11 My days are gone like a shadow: and I am withered like grass.

12 But thou, O Lord, shalt endure for ever: and thy remembrance throughout all generations.

13 Thou shalt arise, and have mercy upon Sion: for it is time that thou have mercy upon her, yea, the time is come.

14 And why? thy servants think upon her stones: and it pitieth them to see her in the dust.

15 The heathen shall fear thy Name, O Lord: and all the kings of the earth thy Majesty;

16 When the Lord shall build up Sion: and when his glory shall appear;

17 When he turneth him unto the prayer of the poor destitute: and despiseth not their desire.

18 This shall be written for those that come after: and the people which shall be born shall praise the Lord.

19 For he hath looked down from his sanctuary: out of the heaven did the Lord behold the earth;

20 That he might hear the mournings of such as are in captivity: and deliver the children appointed unto death;

21 That they may declare the Name of the Lord in Sion: and his worship at Jerusalem;

22 When the people are gathered together: and the kingdoms also to serve the Lord.

23 He brought down my strength in my journey: and shortned my days.

24 But I said, O my God, take me not away in the midst of mine age: as for thy years, they endure throughout all generations.

25 Thou, Lord, in the beginning hast laid the foundation of the earth: and the heavens are the work of thy hands.

26 They shall perish, but thou shalt endure: they all shall wax old as doth a garment,

27 And as a vesture shalt thou change them, and they shall be changed: but thou art the same, and thy years shall not fail.

28 The children of thy servants shall continue: and their seed shall stand fast in thy sight.

Benedic, anima mea. Psal. 103.

PRaise the Lord, O my soul. and all that is within me praise his holy Name.

2 Praise the Lord, O my soul: and forget not all his benefits;

3 Who forgiveth all thy sin: and healeth all thine infirmities;

4 Who saveth thy life from destruction: and crowneth thee with mercy and loving kindness;

5 Who satisfieth thy mouth with good things: making thee young and lusty as an eagle.

6 The Lord executeth righteousness and judgment: for all them that are oppressed with wrong.

7 He shewed his ways unto Moses: his works unto the children of Israel.

8 The Lord is full of compassion and mercy: long-suffering and of great goodness.

9 He will not alway be chiding: neither keepeth he his anger for ever.

10 He hath not dealt with us after our sins: nor rewarded us according to our wickednesses.

11 For look how high the heaven is in comparison of the earth: so great is his mercy also toward them that fear him.

12 Look how wide also the east is from the west: so far hath he set our sins from us.

13 Yea, like as a father pitieth his own children: even so is the Lord merciful unto them that fear him.

14 For he knoweth whereof we are made: he remembreth that we are but dust.

15 The days of man are but as grass: for he flourisheth as a flower of the field.

16 For as soon as the wind goeth over it, it is gone: and the place thereof shall know it no more.

17 But the merciful goodness of the Lord endureth for ever and ever upon them that fear him: and his righteousness upon childrens children;

18 Even upon such as keep his covenant: and think upon his commandments to do them.

19 The Lord hath prepared his seat in heaven: and his kingdom ruleth over all.

20 O praise the Lord, ye angels of his, ye that excel in strength: ye that fulfil his commandment, and hearken unto the voice of his words.

21 O praise the Lord, all ye his hosts: ye servants of his that do his pleasure.

22 O speak good of the Lord, all ye works of his, in all places of his dominion: praise thou the Lord, O my soul.

Evening Prayer.

Benedic, anima mea. Psal. 104.

PRaise the Lord, O my soul: O Lord my God, thou art become exceeding glorious, thou art clothed with majesty and honour.

2 Thou deckest thy self with light as it were with a garment: and spreadest out the heavens like a curtain.

3 Who layeth the beams of his chambers in the waters; and maketh the clouds his chariot, and walketh upon the wings of the wind.

4 He maketh his angels spirits: and his ministers a flaming fire.

5 He laid the foundations of the earth: that it never should move at any time.

6 Thou coveredst it with the deep like as with a garment: the waters stand in the hills.

7 At thy rebuke they flee: at the voice of thy thunder they are afraid.

8 They go up as high as the hills, and down to the valleys beneath: even unto the place which thou hast appointed for them.

9 Thou hast set them their bounds, which they shall not pass; neither turn again to cover the earth.

10 He sendeth the springs into the rivers: which run among the hills.

11 All beasts of the field drink thereof: and the wild asses quench their thirst.

12 Beside them shall the fowls of the air have their habitation: and sing among the branches.

13 He watereth the hills from above: the earth is filled with the fruit of thy works.

14 He bringeth forth grass for the cattel: and green herb for the service of men.

15 That he may bring food out of the earth, and wine that maketh glad the heart of man: and oyl to make him a cheerful countenance, and bread to strengthen mans heart.

16 The trees of the Lord also are full of sap: even the cedars of Libanus which he hath planted.

17 Wherein the birds make their nests: and the fir-trees are a dwelling for the stork.

18 The high hills are a refuge for the wild goats: and so are the stony rocks for the conies.

19 He appointed the moon for certain seasons: and the sun knoweth his going down.

20 Thou makest darkness that it may be night: wherein all the beasts of the forest do move.

21 The lions roring after their prey: do seek their meat from God.

22 The sun ariseth, and they get them away together: and lay them down in their dens.

23 Man goeth forth to his work, and to his labour: until the evening.

24 O Lord, how manifold are thy works: in wisdom hast thou made them all, the earth is full of thy riches.

25 So is the great and wide sea also: wherein are things creeping innumerable, both small and great beasts.

26 There go the ships, and there is that Leviathan: whom thou hast made to take his pastime therein.

27 These wait all upon thee: that thou mayest give them meat in due season.

28 When thou givest it them, they gather it: and when thou openest thy hand, they are filled with good.

29 When thou hidest thy face, they are troubled: when thou takest away their breath, they die, and are turned again to their dust.

30 When thou lettest thy breath go forth, they shall be made: and thou shalt renew the face of the earth.

31 The glorious Majesty of the Lord shall endure for ever: the Lord shall rejoyce in his works.

32 The earth shall tremble at the look of him: if he do but touch the hills, they shall smoke.

33 I will sing unto the Lord as long as I live: I will praise my God while I have my being.

34 And so shall my words please him: my joy shall be in the Lord.

35 As for sinners, they shall be consumed out of the earth, and the ungodly shall come to an end: praise thou the Lord, O my soul, praise the Lord.

Morning Prayer.

Confitemini Domino. Psal. 105.

O Give thanks unto the Lord, and call upon his Name: tell the people what things he hath done.

2 O let your songs be of him, and praise him: and let your talking be of all his wondrous works.

3 Rejoyce in his holy Name: let the heart of them rejoyce that seek the Lord.

4 Seek the Lord and his strength: seek his face evermore.

5 Remember the marvellous works that he hath done: his wonders, and the judgments of his mouth;

6 O ye seed of Abraham his servant: ye children of Jacob his chosen.

7 He is the Lord our God: his judgments are in all the world.

8 He hath been alway mindful of his covenant and promise: that he made to a thousand generations;

9 Even the covenant that he made with Abraham: and the oath that he sware unto Isaac;

10 And appointed the same unto Jacob for a law: and to Israel for an everlasting testament;

11 Saying, Unto thee will I give the land of Canaan: the lot of your inheritance.

12 When there were yet but a few of them: and they strangers in the land;

13 What time as they went from one nation to another: from one kingdom to another people;

14 He suffered no man to do them wrong: but reproved even kings for their sakes.

15 Touch not mine Anointed: and do my prophets no harm.

16 Moreover he called for a dearth upon the land: and destroyed all the provision of bread.

17 But he had sent a man before them: even Joseph, who was sold to be a bond-servant;

18 Whose feet they hurt in the stocks: the iron entred into his soul;

19 Until the time came that his cause was known: the word of the Lord tried him.

20 The king sent, and delivered him: the prince of the people let him go free.

21 He made him lord also of his house: and ruler of all his substance;

22 That he might inform his princes after his will: and teach his senatours wisdom.

23 Israel also came into Egypt: and Jacob was a stranger in the land of Ham.

24 And he increased his people exceedingly: and made them stronger then their enemies;

25 Whose heart turned so, that they hated his people: and dealt untruly with his servants.

26 Then sent he Moses his servant: and Aaron whom he had chosen.

27 And these shewed his tokens among them: and wonders in the land of Ham.

28 He sent darkness, and it was dark: and they were not obedient unto his word.

29 He turned their waters into blood: and slew their fish.

30 Their land brought forth frogs: yea, even in their kings chambers.

31 He spake the word, and there came all manner of flies: and lice in all their quarters.

32 He gave them hail-stones for rain: and flames of fire in their land.

33 He smote their vines also and fig-trees: and destroyed the trees that were in their coasts.

34 He spake the word, and the grashoppers came, and caterpillars innumerable: and did eat up all the grass in their land, and devoured the fruit of their ground.

35 He smote all the first-born in their land: even the chief of all their strength.

36 He brought them forth also with silver and gold: there was not one feeble person among their tribes.

37 Egypt was glad at their departing: for they were afraid of them.

38 He spread out a cloud to be a covering: and fire to give light in the night-season.

39 At their desire he brought quails: and he filled them with the bread of heaven.

40 He opened the rock of stone, and the waters flowed out: so that rivers ran in the dry places.

41 For why? he remembred his holy promise: and Abraham his servant.

42 And he brought forth his people with joy: and his chosen with gladness;

43 And gave them the lands of the heathen: and they took the labours of the people in possession;

44 That they might keep his statutes: and observe his laws.

Evening Prayer.

Confitemini Domino. Psal. 106.

O Give thanks unto the Lord, for he is gracious: and his mercy endureth for ever.

2 Who can express the noble acts of the Lord: or shew forth all his praise?

3 Blessed are they that alway keep judgment: and do righteousness.

4 Remember me, O Lord, according to the favour that thou beares unto thy people: O visit me with thy salvation.

5 That I may see the felicity of thy chosen: and rejoyce in the gladness of thy people, and give thanks with thine inheritance.

6 We have sinned with our fathers: we have done amiss, and dealt wickedly.

7 Our fathers regarded not thy wonders in Egypt, neither kept they thy great goodness in remembrance: but were disobedient at the sea, even at the Red sea.

8 Nevertheless he helped them for his Names sake: that he might make his power to be known.

9 He rebuked the Red sea also, and it was dried up: so he led them through the deep, as through a wilderness.

10 And he saved them from the adversaries hand: and delivered them from the hand of the enemy.

11 As for those that troubled them, the waters overwhelmed them: there was not one of them left.

12 Then believed they his words: and sang praise unto him.

13 But

13 But within a while they forgat his works: and would not abide his counsel.

14 But lust came upon them in the wilderness: and they tempted God in the desert.

15 And he gave them their desire: and sent leanness withal into their soul.

16 They angred Moses also in the tents: and Aaron the saint of the Lord.

17 So the earth opened, and swallowed up Dathan: and covered the congregation of Abiram.

18 And the fire was kindled in their company: the flame burnt up the ungodly.

19 They made a calf in Horeb: and worshipped the molten image.

20 Thus they turned their glory: into the similitude of a calf that eateth hay.

21 And they forgat God their Saviour: who had done so great things in Egypt;

22 Wondrous works in the land of Ham: and fearful things by the Red sea.

23 So he said, he would have destroyed them, had not Moses his chosen stood before him in the gap: to turn away his wrathful indignation, lest he should destroy them.

24 Yea, they thought scorn of that pleasant land: and gave no credence unto his word.

25 But murmured in their tents: and hearkened not unto the voice of the Lord.

26 Then lift he up his hand against them: to overthrow them in the wilderness;

27 To cast out their seed among the nations: and to scatter them in the lands.

28 They joyned themselves unto Baal-peor: and ate the offerings of the dead.

29 Thus they provoked him to anger with their own inventions: and the plague was great among them.

30 Then stood up Phinees and prayed: and so the plague ceased.

31 And that was counted unto him for righteousness: among all posterities for evermore.

32 They angred him also at the waters of strife: so that he punished Moses for their sakes;

33 Because they provoked his spirit: so that he spake unadvisedly with his lips.

34 Neither destroyed they the heathen: as the Lord commanded them;

35 But were mingled among the heathen: and learned their works.

36 Insomuch that they worshipped their idols, which turned to their own decay: yea, they offered their sons and their daughters unto devils,

37 And shed innocent blood, even the blood of their sons and of their daughters: whom they offered unto the idols of Canaan, and the land was defiled with blood.

38 Thus were they stained with their own works: and went a whoring with their own inventions.

39 Therefore was the wrath of the Lord kindled against his people: insomuch that he abhorred his own inheritance.

40 And he gave them over into the hand of the heathen: and they that hated them, were lords over them.

41 Their enemies oppressed them: and had them in subjection.

42 Many a time did he deliver them: but they rebelled against him with their own inventions, and were brought down in their wickedness.

43 Nevertheless, when he saw their adversity? he heard their complaint.

44 He thought upon his covenant, and pitied them, according unto the multitude of his mercies: yea, he made all those that led them away captive, to pity them.

45 Deliver us, O Lord our God, and gather us from among the heathen: that we may give thanks unto thy holy Name, and make our boast of thy praise.

46 Blessed be the Lord God of Israel, from everlasting, and world without end: and let all the people say, Amen.

Morning Prayer.

Confitemini Domino. Psal. 107.

O Give thanks unto the Lord, for he is gracious: and his mercy endureth for ever.

2 Let them give thanks whom the Lord hath redeemed: and delivered from the hand of the enemy;

3 And gathered them out of the lands, from the east, and from the west: from the north, and from the south.

4 They went astray in the wilderness out of the way: and found no city to dwell in;

5 Hungry and thirsty: their soul fainted in them.

6 So they cried unto the Lord in their trouble: and he delivered them from their distress.

7 He led them forth by the right way: that they might go to the city where they dwelt.

8 O that men would therefore praise the Lord for his goodness: and declare the wonders that he doth for the children of men!

9 For he satisfieth the empty soul: and filleth the hungry soul with goodness;

10 Such as sit in darkness, and in the shadow of death: being fast bound in misery and iron.

11 Because they rebelled against the words of the Lord: and lightly regarded the counsel of the most Highest;

12 He also brought down their heart through heaviness: they fell down, and there was none to help them.

13 So when they cryed unto the Lord in their trouble: he delivered them out of their distress.

14 For he brought them out of darkness, and out of the shadow of death: and brake their bonds in sunder.

15 O that men would therefore praise the Lord for his goodness: and declare the wonders that he doth for the children of men!

16 For he hath broken the gates of brass: and smitten the bars of iron in sunder.

17 Foolish men are plagued for their offence: and because of their wickedness.

18 Their soul abhorred all manner of meat: and they were even hard at deaths door.

19 So when they cried unto the Lord in their trouble: he delivered them out of their distress.

20 He sent his word, and healed them: and they were saved from their destruction.

21 O that men would therefore praise the Lord for his goodness: and declare the wonders that he doth for the children of men!

22 That they would offer unto him the sacrifice of thanksgiving: and tell out his works with gladness!

23 They that go down to the sea in ships: and occupy their business in great waters,

24 These men see the works of the Lord: and his wonders in the deep.

25 For at his word the stormy wind ariseth: which lifteth up the waves thereof.

26 They are carried up to the heaven, and down again to the deep: their soul melteth away because of the trouble.

27 They reel to and fro, and stagger like a drunken man: and are at their wits end.

28 So when they cry unto the Lord in their trouble: he delivereth them out of their distress.

29 For he maketh the storm to cease: so that the waves thereof are still.

30 Then are they glad, because they are at rest: and so he bringeth them unto the haven where they would be.

31 O that men would therefore praise the Lord for his goodness: and declare the wonders that he doth for the children of men!

32 That they would exalt him also in the congregation of the people: and praise him in the seat of the elders!

33 Who turneth the floods into a wilderness: and drieth up the water-springs.

34 A fruitful land maketh he barren: for the wickedness of them that dwell therein.

35 Again, he maketh the wilderness a standing water: and water-springs of a dry ground.

36 And there he setteth the hungry: that they may build them a city to dwell in.

37 That they may sow their land, and plant vineyards: to yield them fruits of increase.

38 He blesseth them, so that they multiply exceedingly: and suffereth not their cattel to decrease.

39 And again, when they are minished and brought low: through oppression, through any plague or trouble;

40 Though he suffer them to be evil intreated through tyrants: and let them wander out of the way in the wilderness;

41 Yet helpeth he the poor out of misery: and maketh him households like a flock of sheep.

42 The righteous will consider this, and rejoyce: and the mouth of all wickedness shall be stopped.

43 Whoso is wise will ponder these things: and they shall understand the loving kindness of the Lord.

Evening Prayer.

Paratum cor meum. Psal. 108.

O God, my heart is ready, my heart is ready: I will sing and give praise with the best member that I have.

2 Awake, thou lute and harp: I my self will awake right early.

3 I will give thanks unto thee, O Lord, among the people: I will sing praises unto thee among the nations.

4 For thy mercy is greater then the heavens: and thy truth reacheth unto the clouds.

5 Set up thy self, O God, above the heavens: and thy truth glory above all the earth.

6 That thy beloved may be delivered: let thy right hand save them, and hear thou me.

7 God hath spoken in his holiness: I will rejoyce therefore and divide Sichem, and mete out the valley of Succoth.

8 Gilead is mine, and Manasses is mine: Ephraim also is the strength of my head.

9 Juda is my law-giver, Moab is my wash-pot: over Edom will I cast out my shoe; upon Philistia will I triumph.

10 Who will lead me into the strong city: and who will bring me into Edom?

11 Hast not thou forsaken us, O God: and wilt not thou, O God, go forth with our hosts?

12 O help us against the enemy: for vain is the help of man.

13 Through God we shall do great acts: and it is he that shall tread down our enemies.

Deus laudum. Psal. 109.

HOld not thy tongue, O God of my praise: for the mouth of the ungodly, yea, the mouth of the deceitful is opened upon me.

2 And they have spoken against me with false tongues: they compassed me about also with words of hatred, and fought against me without a cause.

3 For the love that I had unto them, lo, they take now my contrary part: but I give my self unto prayer.

4 Thus have they rewarded me evil for good: and hatred for my good will.

5 Set thou an ungodly man to be ruler over him: and let Satan stand at his right hand.

6 When sentence is given upon him, let him be condemned: and let his prayer be turned into sin.

7 Let his days be few: and let another take his office.

8 Let his children be fatherless: and his wife a widow.

9 Let his children be vagabonds, and beg their bread: let them seek it also out of desolate places.

10 Let the extortioner consume all that he hath: and let the stranger spoil his labour.

11 Let there be no man to pity him: nor to have compassion upon his fatherless children.

12 Let his posterity be destroyed: and in the next generation let his name be clean put out.

13 Let the wickedness of his fathers be had in remembrance in the sight of the Lord: and let not the sin of his mother be done away.

14 Let them alway be before the Lord: that he may root out the memorial of them from off the earth;

15 And that because his mind was not to do good: but persecuted the poor helpless man, that he might slay him that was vexed at the heart.

16 His delight was in cursing, and it shall happen unto him: he loved not blessing, therefore shall it be far from him.

17 He clothed himself with cursing, like as with a raiment: and it shall come into his bowels like water, and like oyl into his bones.

18 Let it be unto him as the cloke that he hath upon him: and as the girdle that he is alway girded withal.

19 Let it thus happen from the Lord unto mine enemies: and to those that speak evil against my soul.

20 But deal thou with me, O Lord God, according unto thy Name: for sweet is thy mercy.

21 O deliver me, for I am helpless and poor: and my heart is wounded within me.

22 I go hence like the shadow that departeth: and am driven away as the grashopper.

23 My knees are weak through fasting: my flesh is dried up for want of fatness.

24 I became also a reproch unto them: they that looked upon me, shaked their heads.

25 Help me, O Lord my God: O save me according to thy mercy.

26 And they shall know, how that this is thy hand: and that thou, Lord, hast done it.

27 Though they curse, yet bless thou: and let them be confounded that rise up against me; but let thy servant rejoyce.

28 Let mine adversaries be clothed with shame: and let them cover themselves with their own confusion, as with a cloke.

29 As for me, I will give great thanks unto the Lord with my mouth: and praise him among the multitude.

30 For he shall stand at the right hand of the poor: to save his soul from unrighteous judges.

Morning Prayer.

Dixit Dominus. Psal. 110.

THe Lord said unto my Lord: Sit thou on my right hand, until I make thine enemies thy footstool.

2 The Lord shall send the rod of thy power out of Sion: be thou ruler, even in the midst among thine enemies.

3 In the day of thy power shall the people offer thee free-will-offerings with an holy worship: the dew of thy birth is of the womb of the morning.

4 The Lord sware, and will not repent: Thou art a priest for ever after the order of Melchisedech.

5 The Lord upon thy right hand: shall wound even kings in the day of his wrath.

6 He shall judge among the heathen, he shall fill the places with the dead bodies: and smite in sunder the heads over divers countreys.

7 He shall drink of the brook in the way: therefore shall he lift up his head.

Confitebor tibi. Psal. 111.

I Will give thanks unto the Lord with my whole heart: secretly among the faithful, and in the congregation.

2 The works of the Lord are great: sought out of all them that have pleasure therein.

3 His work is worthy to be praised and had in honour: and his righteousness endureth for ever.

4 The merciful and gracious Lord hath so done his marvellous works: that they ought to be had in remembrance.

5 He hath given meat unto them that fear him: he shall ever be mindful of his covenant.

6 He hath shewed his people the power of his works: that he may give them the heritage of the heathen.

7 The works of his hands are verity and judgment: all his commandments are true.

8 They stand fast for ever and ever: and are done in truth and equity.

9 He sent redemption unto his people: he hath commanded his covenant for ever; holy and reverend is his Name.

10 The fear of the Lord is the beginning of wisdom: a good

a good understanding have all they that do thereafter; the praise of it endureth for ever.

Beatus vir. Psal. 112.

BLesſed is the man that feareth the Lord: he hath great delight in his commandments.

2 His ſeed ſhall be mighty upon earth: the generation of the faithful ſhall be bleſſed.

3 Riches and plenteouſneſs ſhall be in his houſe: and his righteouſneſs endureth for ever.

4 Unto the godly there ariſeth up light in the darkneſs: he is merciful, loving, and righteous.

5 A good man is merciful and lendeth: and will guide his words with diſcretion.

6 For he ſhall never be moved: and the righteous ſhall be had in everlaſting remembrance.

7 He will not be afraid of any evil tidings: for his heart ſtandeth faſt, and believeth in the Lord.

8 His heart is ſtabliſhed, and will not ſhrink: until he ſee his deſire upon his enemies.

9 He hath diſperſed abroad and given to the poor: and his righteouſneſs remaineth for ever; his horn ſhall be exalted with honour.

10 The ungodly ſhall ſee it, and it ſhall grieve him: he ſhall gnaſh with his teeth, and conſume away; the deſire of the ungodly ſhall periſh.

Laudate, pueri. Pſal. 113.

PRaiſe the Lord, ye ſervants: O praiſe the Name of the Lord.

2 Bleſſed be the Name of the Lord: from this time forth for evermore.

3 The Lords Name is praiſed: from the riſing up of the ſun, unto the going down of the ſame.

4 The Lord is high above all heathen: and his glory above the heavens.

5 Who is like unto the Lord our God, that hath his dwelling ſo high: and yet humbleth himſelf to behold the things that are in heaven and earth?

6 He taketh up the ſimple out of the duſt: and lifteth the poor out of the mire,

7 That he may ſet him with the princes: even with the princes of his people.

8 He maketh the barren woman to keep houſe: and to be a joyful mother of children.

Evening Prayer.

In exitu Iſrael. Pſal. 114.

WHen Iſrael came out of Egypt: and the houſe of Jacob from among the ſtrange people,

2 Juda was his ſanctuary: and Iſrael his dominion.

3 The ſea ſaw that and fled: Jordan was driven back.

4 The mountains ſkipped like rams: and the little hills like young ſheep.

5 What aileth thee, O thou ſea, that thou fleddeſt: and thou Jordan that thou waſt driven back?

6 Ye mountains, that ye ſkipped like rams: and ye little hills like young ſheep?

7 Tremble thou earth at the preſence of the Lord: at the preſence of the God of Jacob.

8 Who turned the hard rock into a ſtanding water: and the flint-ſtone into a ſpringing well.

Non nobis, Domine. Pſal. 115.

NOt unto us, O Lord, not unto us, but unto thy Name give the praiſe: for thy loving mercy, and for thy truths ſake.

2 Wherefore ſhall the heathen ſay: Where is now their God?

3 As for our God, he is in heaven: he hath done whatſoever pleaſed him.

4 Their idols are ſilver and gold: even the work of mens hands.

5 They have mouths and ſpeak not: eyes have they and ſee not.

6 They have ears and hear not: noſes have they and ſmell not.

7 They have hands and handle not, feet have they and walk not: neither ſpeak they through their throat.

8 They that make them are like unto them: and ſo are all ſuch as put their truſt in them.

9 But thou houſe of Iſrael, truſt thou in the Lord: he is their ſuccour and defence.

10 Ye houſe of Aaron, put your truſt in the Lord: he is their helper and defender.

11 Ye that fear the Lord, put your truſt in the Lord: he is their helper and defender.

12 The Lord hath been mindful of us, and he ſhall bleſs us: even he ſhall bleſs the houſe of Iſrael, he ſhall bleſs the houſe of Aaron.

13 He ſhall bleſs them that fear the Lord: both ſmall and great.

14 The Lord ſhall increaſe you more and more: you and your children.

15 Ye are the bleſſed of the Lord: who made heaven and earth.

16 All the whole heavens are the Lords: the earth hath he given to the children of men.

17 The dead praiſe not thee, O Lord: neither all they that go down into ſilence.

18 But we will praiſe the Lord: from this time forth for evermore. Praiſe the Lord.

Morning Prayer.

Dilexi, quoniam. Pſal. 116.

IAm well pleaſed: that the Lord hath heard the voice of my prayer.

2 That he hath inclined his ear unto me: therefore will I call upon him as long as I live.

3 The ſnares of death compaſſed me round about: and the pains of hell gat hold upon me.

4 I ſhall find trouble and heavineſs, and I will call upon the Name of the Lord: O Lord, I beſeech thee, deliver my ſoul.

5 Gracious is the Lord, and righteous: yea, our God is merciful.

6 The Lord preſerveth the ſimple: I was in miſery, and he helped me.

7 Turn again then unto thy reſt, O my ſoul: for the Lord hath rewarded thee.

8 And why? thou haſt delivered my ſoul from death: mine eyes from tears, and my feet from falling.

9 I will walk before the Lord: in the land of the living.

10 I believed, and therefore will I ſpeak, but I was ſore troubled: I ſaid in my haſte, all men are liars.

11 What reward ſhall I give unto the Lord: for all the benefits that he hath done unto me?

12 I will receive the cup of ſalvation: and call upon the Name of the Lord.

13 I will pay my vows now in the preſence of all his people: right dear in the ſight of the Lord is the death of his ſaints.

14 Behold, O Lord, how that I am thy ſervant: I am thy ſervant, and the ſon of thine handmaid, thou haſt broken my bonds in ſunder.

15 I will offer to thee the ſacrifice of thanksgiving: and will call upon the Name of the Lord.

16 I will pay my vows unto the Lord in the ſight of all his people: in the courts of the Lords houſe, even in the midſt of thee, O Jeruſalem. Praiſe the Lord.

Laudate Dominum. Pſal. 117.

O Praiſe the Lord, all ye heathen: praiſe him, all ye nations.

2 For his merciful kindneſs is ever more and more towards us: and the truth of the Lord endureth for ever. Praiſe the Lord.

Confitemini Domino. Pſal. 118.

O Give thanks unto the Lord, for he is gracious: becauſe his mercy endureth for ever.

2 Let Iſrael now confeſs, that he is gracious: and that his mercy endureth for ever.

3 Let the houſe of Aaron now confeſs: that his mercy endureth for ever.

4 Yea, let them now that fear the Lord, confeſs: that his mercy endureth for ever.

5 I called upon the Lord in trouble: and the Lord heard me at large.

6 The Lord is on my ſide: I will not fear what man doth unto me.

7 The Lord taketh my part with them that help me: therefore

therefore shall I see my desire upon mine enemies.
8 It is better to trust in the Lord: then to put any confidence in man.
9 It is better to trust in the Lord: then to put any confidence in princes.
10 All nations compassed me round about: but in the Name of the Lord will I destroy them.
11 They kept me in on every side, they kept me in, I say, on every side: but in the Name of the Lord will I destroy them.
12 They came about me like bees, and are extinct, even as the fire among the thorns: for in the Name of the Lord I will destroy them.
13 Thou hast thrust sore at me, that I might fall: but the Lord was my help.
14 The Lord is my strength and my song: and is become my salvation.
15 The voice of joy and health is in the dwellings of the righteous: the right hand of the Lord bringeth mighty things to pass.
16 The right hand of the Lord hath the preeminence: the right hand of the Lord bringeth mighty things to pass.
17 I shall not die, but live: and declare the works of the Lord.
18 The Lord hath chastened and corrected me: but he hath not given me over unto death.
19 Open me the gates of righteousness: that I may go into them, and give thanks unto the Lord.
20 This is the gate of the Lord: the righteous shall enter into it.
21 I will thank thee, for thou hast heard me: and art become my salvation.
22 The same stone which the builders refused: is become the head-stone in the corner.
23 This is the Lords doing: & it is marvellous in our eyes.
24 This is the day which the Lord hath made: we will rejoyce and be glad in it.
25 Help me now, O Lord: O Lord, send us now prosperity.
26 Blessed be he that cometh in the Name of the Lord: we have wished you good luck, ye that are of the house of the Lord.
27 God is the Lord who hath shewed us light: bind the sacrifice with cords, yea, even unto the horns of the altar.
28 Thou art my God, and I will thank thee: thou art my God, and I will praise thee.
29 O give thanks unto the Lord, for he is gracious: and his mercy endureth for ever.

Evening Prayer.

Beati immaculati. Psal. 119.

BLessed are those that are undefiled in the way: and walk in the law of the Lord.
2 Blessed are they that keep his testimonies: and seek him with their whole heart.
3 For they who do no wickedness: walk in his ways.
4 Thou hast charged: that we shall diligently keep thy commandments.
5 O that my ways were made so direct: that I might keep thy statutes!
6 So shall I not be confounded: while I have respect unto all thy commandments.
7 I will thank thee with an unfeigned heart: when I shall have learned the judgments of thy righteousness.
8 I will keep thy ceremonies: O forsake me not utterly.

In quo corriget?

WHerewithal shall a young man cleanse his way: even by ruling himself after thy word.
2 With my whole heart have I sought thee: O let me not go wrong out of thy commandments.
3 Thy words have I hid within my heart: that I should not sin against thee.
4 Blessed art thou, O Lord: O teach me thy statutes.
5 With my lips have I been telling: of all the judgments of thy mouth.
6 I have had as great delight in the way of thy testimonies: as in all manner of riches.
7 I will talk of thy commandments: and have respect unto thy ways.
8 My delight shall be in thy statutes: and I will not forget thy word.

Retribue servo tuo.

O Do well unto thy servant: that I may live and keep thy word.
2 Open thou mine eyes: that I may see the wondrous things of thy law.
3 I am a stranger upon earth: O hide not thy commandments from me.
4 My soul breaketh out for the very fervent desire: that it hath alway unto thy judgments.
5 Thou hast rebuked the proud: and cursed are they that do err from thy commandments.
6 O turn from me shame and rebuke: for I have kept thy testimonies.
7 Princes also did sit and speak against me: but thy servant is occupied in thy statutes.
8 For thy testimonies are my delight: and my counsellers.

Adhæsit pavimento.

MY soul cleaveth to the dust: O quicken thou me according to thy word.
2 I have knowledged my ways, and thou heardest me: O teach me thy statutes.
3 Make me to understand the way of the commandments: and so shall I talk of thy wondrous works.
4 My soul melteth away for very heaviness: comfort thou me according unto thy word.
5 Take from me the way of lying: and cause thou me to make much of thy law.
6 I have chosen the way of truth: and thy judgments have I laid before me.
7 I have stuck unto thy testimonies: O Lord confound me not.
8 I will run the way of thy commandments: when thou hast set my heart at liberty.

Morning Prayer.

Legem pone.

TEach me, O Lord, the way of thy statutes: and I shall keep it unto the end.
2 Give me understanding, and I shall keep thy law: yea, I shall keep it with my whole heart.
3 Make me to go in the path of thy commandments: for therein is my desire.
4 Incline my heart unto thy testimonies: and not to covetousness.
5 O turn away mine eyes, lest they behold vanity: and quicken thou me in thy way.
6 O stablish thy word in thy servant: that I may fear thee.
7 Take away the rebuke that I am afraid of: for thy judgments are good.
8 Behold, my delight is in thy commandments: O quicken me in thy righteousness.

Et veniat super me.

LEt thy loving mercy come also unto me, O Lord: even thy salvation, according unto thy word.
2 So shall I make answer unto my blasphemers: for my trust is in thy word.
3 O take not the word of thy truth utterly out of my mouth: for my hope is in thy judgments.
4 So shall I alway keep thy law: yea for ever and ever.
5 And I will walk at liberty: for I seek thy commandments.
6 I will speak of thy testimonies also, even before kings: and will not be ashamed.
7 And my delight shall be in thy commandments: which I have loved.
8 My hands also will I lift up unto thy commandments which I have loved: and my study shall be in thy statutes.

Memor esto servi tui.

OThink upon thy servant, as concerning thy word: wherein thou hast caused me to put my trust.
2 The same is my comfort in my trouble: for thy word hath quickned me.
3 The proud have had me exceedingly in derision: yet have I not shrinked from thy law.

4 For I remembred thine everlaſting judgments, O Lord: and received comfort.

5 I am horribly afraid: for the ungodly that forſake thy law.

6 Thy ſtatutes have been my ſongs: in the houſe of my pilgrimage.

7 I have thought upon thy name, O Lord, in the night-ſeaſon: and have kept thy law.

8 This I had: becauſe I kept thy commandments.

Portio mea, Domine.

THou art my portion, O Lord: I have promiſed to keep thy law.

2 I made my humble petition in thy preſence with my whole heart: O be merciful unto me according to thy word.

3 I called mine own ways to remembrance: and turned my feet unto thy teſtimonies.

4 I made haſte, and prolonged not the time: to keep thy commandments.

5 The congregations of the ungodly have robbed me: but I have not forgotten thy law.

6 At midnight, I will riſe to give thanks unto thee: becauſe of thy righteous judgments.

7 I am a companion of all them that fear thee: and keep thy commandments.

8 The earth, O Lord, is full of thy mercy: O teach me thy ſtatutes.

Bonitatem feciſti.

O Lord, thou haſt dealt graciouſly with thy ſervant: according unto thy word.

2 O learn me true underſtanding and knowledge: for I have believed thy commandments.

3 Before I was troubled I went wrong: but now have I kept thy word.

4 Thou art good and gracious: O teach me thy ſtatutes.

5 The proud have imagined a lie againſt me: but I will keep thy commandments with my whole heart.

6 Their heart is as fat as brawn: but my delight hath been in thy law.

7 It is good for me that I have been in trouble: that I may learn thy ſtatutes.

8 The law of thy mouth is dearer unto me: then thouſands of gold and ſilver.

Evening Prayer.

Manus tuæ fecerunt me.

THy hands have made me and faſhioned me: O give me underſtanding, that I may learn thy commandments.

2 They that fear thee will be glad when they ſee me: becauſe I have put my truſt in thy word.

3 I know, O Lord, that thy judgments are right: and that thou of very faithfulneſs haſt cauſed me to be troubled.

4 O let thy merciful kindneſs be my comfort: according to thy word unto thy ſervant.

5 O let thy loving mercies come unto me, that I may live: for thy law is my delight.

6 Let the proud be confounded, for they go wickedly about to deſtroy me: but I will be occupied in thy commandments.

7 Let ſuch as fear thee, and have known thy teſtimonies: be turned unto me.

8 O let my heart be ſound in thy ſtatutes: that I be not aſhamed.

Defecit anima mea.

MY ſoul hath longed for thy ſalvation: and I have a good hope becauſe of thy word.

2 Mine eyes long ſore for thy word: ſaying, O when wilt thou comfort me?

3 For I am become like a bottle in the ſmoke: yet do I not forget thy ſtatutes.

4 How many are the days of thy ſervant: when wilt thou be avenged of them that perſecute me?

5 The proud have digged pits for me: which are not after thy law.

6 All thy commandments are true: they perſecute me falſly, O be thou my help.

7 They had almoſt made an end of me upon earth: but I forſook not thy commandments.

8 O quicken me after thy loving kindneſs: and ſo ſhall I keep the teſtimonies of thy mouth.

In æternum, Domine.

O Lord, thy word: endureth for ever in heaven.

2 Thy truth alſo remaineth from one generation to another: thou haſt laid the foundation of the earth, and it abideth.

3 They continue this day according to thine ordinance: for all things ſerve thee.

4 If my delight had not been in thy law: I ſhould have periſhed in my trouble.

5 I will never forget thy commandments: for with them thou haſt quickned me.

6 I am thine, O ſave me: for I have ſought thy commandments.

7 The ungodly laid wait for me, to deſtroy me: but I will conſider thy teſtimonies.

8 I ſee that all things come to an end: but thy commandment is exceeding broad.

Quomodo dilexi!

LOrd, what love have I unto thy law: all the day long is my ſtudy in it.

2 Thou through thy commandments haſt made me wiſer then mine enemies: for they are ever with me.

3 I have more underſtanding then my teachers: for thy teſtimonies are my ſtudy.

4 I am wiſer then the aged: becauſe I keep thy commandments.

5 I have refrained my feet from every evil way: that I may keep thy word.

6 I have not ſhrunk from thy judgments: for thou teacheſt me.

7 O how ſweet are thy words unto my throat: yea, ſweeter then hony unto my mouth.

8 Through thy commandments I get underſtanding: therefore I hate all evil ways.

Morning Prayer.

Lucerna pedibus meis.

THy word is a lantern unto my feet: and a light unto my paths.

2 I have ſworn, and am ſtedfaſtly purpoſed: to keep thy righteous judgments.

3 I am troubled above meaſure: quicken me, O Lord, according to thy word.

4 Let the free-will-offerings of my mouth pleaſe thee, O Lord: and teach me thy judgments.

5 My ſoul is alway in my hand: yet do I not forget thy law.

6 The ungodly have laid a ſnare for me: but yet I ſwerved not from thy commandments.

7 Thy teſtimonies have I claimed as mine heritage for ever: and why? they are the very joy of my heart.

8 I have applied my heart to fulfil thy ſtatutes alway: even unto the end.

Iniquos odio habui.

I Hate them that imagine evil things: but thy law do I love.

2 Thou art my defence and ſhield: and my truſt is in thy word.

3 Away from me, ye wicked: I will keep the commandments of my God.

4 O ſtabliſh me according to thy word, that I may live: and let me not be diſappointed of my hope.

5 Hold thou me up, and I ſhall be ſafe: yea, my delight ſhall be ever in thy ſtatutes.

6 Thou haſt troden down all them that depart from thy ſtatutes: for they imagine but deceit.

7 Thou putteſt away all the ungodly of the earth like droſs: therefore I love thy teſtimonies.

8 My fleſh trembleth for fear of thee: and I am afraid of thy judgments.

Feci judicium.

I Deal with the thing that is lawful and right: O give me not over unto mine oppreſſors.

2 Make thou thy ſervant to delight in that which is good: that the proud do me no wrong.

3 Mine

3 Mine eyes are wasted away with looking for thy health: and for the word of thy righteousness.

4 O deal with thy servant according unto thy loving mercy: and teach me thy statutes.

5 I am thy servant, O grant me understanding; that I may know thy testimonies.

6 It is time for thee, Lord, to lay to thine hand: for they have destroyed thy law.

7 For I love thy commandments: above gold and precious stones.

8 Therefore hold I strait all thy commandments: and all false ways I utterly abhor.

Mirabilia.

THy testimonies are wonderful; therefore doth my soul keep them.

2 When thy word goeth forth: it giveth light and understanding unto the simple.

3 I opened my mouth, and drew in my breath: for my delight was in thy commandments.

4 O look thou upon me, and be merciful unto me: as thou usest to do unto those that love thy Name.

5 Order my steps in thy word: and so shall no wickedness have dominion over me.

6 O deliver me from the wrongful dealings of men: and so shall I keep thy commandments.

7 Shew the light of thy countenance upon thy servant: and teach me thy statutes.

8 Mine eyes gush out with water: because men keep not thy law.

Justus es, Domine.

RIghteous art thou, O Lord: and true is thy judgment.

2 The testimonies that thou hast commanded: are exceeding righteous and true.

3 My zeal hath even consumed me: because mine enemies have forgotten thy words.

4 Thy word is tried to the uttermost: and thy servant loveth it.

5 I am small and of no reputation: yet do I not forget thy commandments.

6 Thy righteousness is an everlasting righteousness: and thy law is the truth.

7 Trouble and heaviness have taken hold upon me: yet is my delight in thy commandments.

8 The righteousness of thy testimonies is everlasting: O grant me understanding, and I shall live.

Evening Prayer.

Clamavi in toto corde meo.

ICall with my whole heart: hear me, O Lord, I will keep thy statutes.

2 Yea, even unto thee do I call: help me, and I shall keep thy testimonies.

3 Early in the morning do I cry unto thee: for in thy word is my trust.

4 Mine eyes prevent the night-watches: that I might be occupied in thy words.

5 Hear my voice, O Lord, according unto thy loving kindness: quicken me according as thou art wont.

6 They draw nigh that of malice persecute me: and are far from thy law.

7 Be thou nigh at hand, O Lord: for all thy commandments are true.

8 As concerning thy testimonies, I have known long since: that thou hast grounded them for ever.

Vide humilitatem.

OConsider mine adversity, and deliver me: for I do not forget thy law.

2 Avenge thou my cause, and deliver me: quicken me according to thy word.

3 Health is far from the ungodly: for they regard not thy statutes.

4 Great is thy mercy, O Lord: quicken me as thou art wont.

5 Many there are that trouble me, and persecute me: yet do I not swerve from thy testimonies.

6 It grieveth me when I see the transgressours: because they keep not thy law.

7 Consider, O Lord, how I love thy commandments: O quicken me according to thy loving kindness.

8 Thy word is true from everlasting: all the judgments of thy righteousness endure for evermore.

Principes persecuti sunt.

PRinces have persecuted me without a cause: but my heart standeth in aw of thy word.

2 I am as glad of thy word: as one that findeth great spoils.

3 As for lies, I hate and abhor them: but thy law do I love.

4 Seven times a day do I praise thee: because of thy righteous judgments.

5 Great is the peace that they have who love thy law: and they are not offended at it.

6 Lord, I have looked for thy saving health: and done after thy commandments.

7 My soul hath kept thy testimonies: and loved them exceedingly.

8 I have kept thy commandments and testimonies: for all my ways are before thee.

Appropinquet deprecatio.

LEt my complaint come before thee, O Lord: give me understanding according to thy word.

2 Let my supplication come before thee: deliver me according to thy word.

3 My lips shall speak of thy praise: when thou hast taught me thy statutes.

4 Yea, my tongue shall sing of thy word: for all thy commandments are righteous.

5 Let thine hand help me: for I have chosen thy commandments.

6 I have longed for thy saving health, O Lord: and in thy law is my delight.

7 O let my soul live, and it shall praise thee: and thy judgments shall help me.

8 I have gone astray like a sheep that is lost: O seek thy servant, for I do not forget thy commandments.

Morning Prayer.

Ad Dominum. Psal. 120.

WHen I was in trouble, I called upon the Lord: and he heard me.

2 Deliver my soul, O Lord, from lying lips: and from a deceitful tongue.

3 What reward shall be given or done unto thee, thou false tongue: even mighty and sharp arrows, with hot burning coals.

4 Wo is me, that I am constrained to dwell with Mesech: and to have my habitation among the tents of Kedar.

5 My soul hath long dwelt among them: that are enemies unto peace.

6 I labour for peace, but when I speak unto them thereof: they make them ready to battel.

Levavi oculos. Psal. 121.

IWill lift up mine eyes unto the hills: from whence cometh my help.

2 My help cometh even from the Lord: who hath made heaven and earth.

3 He will not suffer thy foot to be moved: and he that keepeth thee will not sleep.

4 Behold, he that keepeth Israel: shall neither slumber nor sleep.

5 The Lord himself is thy keeper: the Lord is thy defence upon thy right hand;

6 So that the sun shall not burn thee by day: neither the moon by night.

7 The Lord shall preserve thee from all evil: yea, it is even he that shall keep thy soul.

8 The Lord shall preserve thy going out and thy coming in: from this time forth for evermore.

Lætatus sum. Psal. 122.

IWas glad when they said unto me: We will go into the house of the Lord.

2 Our feet shall stand in thy gates: O Jerusalem.

3 Jerusalem is built as a city: that is at unity in it self.

4 For thither the tribes go up, even the tribes of the Lord: to testifie unto Israel, and to give thanks unto the Name of the Lord.

5 For there is the seat of judgment: even the seat of the house of David.

6 O pray for the peace of Jerusalem: they shall prosper that love thee.

7 Peace be within thy walls: and plenteousness within thy palaces.

8 For my brethren and companions sakes: I will wish thee prosperity.

9 Yea, because of the house of the Lord our God: I will seek to do thee good.

Ad te levavi oculos meos. Psal. 123.

UNto thee lift I up mine eyes: O thou that dwellest in the heavens.

2 Behold, even as the eyes of servants look unto the hand of their masters, and as the eyes of a maiden unto the hand of her mistress: even so our eyes wait upon the Lord our God, until he have mercy upon us.

3 Have mercy upon us, O Lord, have mercy upon us: for we are utterly despised.

4 Our soul is filled with the scornful reproof of the wealthy: and with the despitefulness of the proud.

Nisi quia Dominus. Psal. 124.

IF the Lord himself had not been on our side, now may Israel say: if the Lord himself had not been on our side, when men rose up against us;

2 They had swallowed us up quick: when they were so wrathfully displeased at us.

3 Yea, the waters had drowned us: and the stream had gone over our soul.

4 The deep waters of the proud: had gone even over our soul.

5 But praised be the Lord: who hath not given us over for a prey unto their teeth.

6 Our soul is escaped even as a bird out of the snare of the fowler: the snare is broken, and we are delivered.

7 Our help standeth in the name of the Lord: who hath made heaven and earth.

Qui confidunt. Psal. 125.

THey that put their trust in the Lord, shall be even as the mount Sion: which may not be removed, but standeth fast for ever.

2 The hills stand about Jerusalem: even so standeth the Lord round about his people, from this time forth for evermore.

3 For the rod of the ungodly cometh not into the lot of the righteous: lest the righteous put their hand unto wickedness.

4 Do well, O Lord: unto those that are good and true of heart.

5 As for such as turn back unto their own wickedness: the Lord shall lead them forth with the evil doers, but peace shall be upon Israel.

Evening Prayer.

In convertendo. Psal. 126.

WHen the Lord turned again the captivity of Sion: then were we like unto them that dream.

2 Then was our mouth filled with laughter: and our tongue with joy.

3 Then said they among the heathen: The Lord hath done great things for them.

4 Yea, the Lord hath done great things for us already: whereof we rejoyce.

5 Turn our captivity, O Lord: as the rivers in the south.

6 They that sow in tears: shall reap in joy.

7 He that now goeth on his way weeping, and beareth forth good seed: shall doubtless come again with joy, and bring his sheaves with him.

Nisi Dominus. Psal. 127.

EXcept the Lord build the house: their labour is but lost that build it.

2 Except the Lord keep the city: the watchman waketh but in vain.

3 It is but lost labour that ye haste to rise up early, and so late take rest, and eat the bread of carefulness: for so he giveth his beloved sleep.

4 Lo, children and the fruit of the womb: are an heritage and gift that cometh of the Lord.

5 Like as the arrows in the hand of the giant: even so are the young children.

6 Happy is the man that hath his quiver full of them: they shall not be ashamed when they speak with their enemies in the gate.

Beati omnes. Psal. 128.

BLessed are all they that fear the Lord: and walk in his ways.

2 For thou shalt eat the labour of thine hands: O well is thee, and happy shalt thou be.

3 Thy wife shall be as the fruitful vine: upon the walls of thine house.

4 Thy children like the olive-branches: round about thy table.

5 Lo, thus shall the man be blessed: that feareth the Lord.

6 The Lord from out of Sion shall so bless thee: that thou shalt see Jerusalem in prosperity all thy life long.

7 Yea, that thou shalt see thy childrens children: and peace upon Israel.

Sæpe expugnaverunt. Psal. 129.

MAny a time have they fought against me from my youth up: may Israel now say.

2 Yea, many a time have they vexed me from my youth up: but they have not prevailed against me.

3 The plowers plowed upon my back: and made long furrows.

4 But the righteous Lord: hath hewen the snares of the ungodly in pieces.

5 Let them be confounded and turned backward: as many as have evil will at Sion.

6 Let them be even as the grass growing upon the house-tops: which withereth afore it be plucked up.

7 Whereof the mower filleth not his hand: neither he that bindeth up the sheaves, his bosom.

8 So that they who go by say not so much as, The Lord prosper you: we wish you good luck in the Name of the Lord.

De profundis. Psal. 130.

OUt of the deep have I called unto thee, O Lord: Lord, hear my voice.

2 O let thine ears consider well: the voice of my complaint.

3 If thou, Lord, wilt be extream to mark what is done amiss: O Lord, who may abide it?

4 For there is mercy with thee: therefore shalt thou be feared.

5 I look for the Lord, my soul doth wait for him: in his word is my trust.

6 My soul fleeth unto the Lord: before the morning watch, I say, before the morning watch.

7 O Israel, trust in the Lord, for with the Lord there is mercy: and with him is plenteous redemption.

8 And he shall redeem Israel: from all his sins.

Domine, non est. Psal. 131.

LOrd, I am not high-minded: I have no proud looks.

2 I do not exercise my self in great matters: which are too high for me.

3 But I refrain my soul, and keep it low, like as a child that is weaned from his mother: yea, my soul is even as a weaned child.

4 O Israel, trust in the Lord: from this time forth for evermore.

Morning Prayer.

Memento, Domine. Psal. 132.

LOrd, remember David: and all his trouble.

2 How he sware unto the Lord: and vowed a vow unto the Almighty God of Jacob;

3 I will not come within the tabernacle of mine house, nor climb up into my bed;

4 I will not suffer mine eyes to sleep, nor mine eyelids to slumber: neither the temples of my head to take any rest,

5 Until I find out a place for the temple of the Lord: an habitation for the mighty God of Jacob.

6 Lo, we heard of the same at Ephrata: and found it in the wood.

7 We will go into his tabernacle: and fall low on our knees before his footstool.

8 Arise, O Lord, into thy resting place: thou, and the ark of thy strength.

9 Let thy priests be clothed with righteousness: and let thy saints sing with joyfulness.

10 For thy servant Davids sake: turn not away the presence of thine Anointed.

11 The Lord hath made a faithful oath unto David: and he shall not shrink from it;

12 Of the fruit of thy body: shall I set upon thy seat.

13 If thy children will keep my covenant, and my testimonies that I shall learn them: their children also shall sit upon thy seat for evermore.

14 For the Lord hath chosen Sion to be an habitation for himself: he hath longed for her.

15 This shall be my rest for ever: here will I dwell, for I have a delight therein.

16 I will bless her victuals with increase: and will satisfie her poor with bread.

17 I will deck her priests with health: and her saints shall rejoyce and sing.

18 There shall I make the horn of David to flourish: I have ordained a lantern for mine Anointed.

19 As for his enemies, I shall cloth them with shame: but upon himself shall his crown flourish.

Ecce, quam bonum. Psal. 133.

BEhold, how good and joyful a thing it is: brethren to dwell together in unity.

2 It is like the precious ointment upon the head, that ran down unto the beard: even unto Aarons beard, and went down to the skirts of his clothing.

3 Like as the dew of Hermon: which fell upon the hill of Sion.

4 For there the Lord promised his blessing: and life for evermore.

Ecce, nunc. Psal. 134.

BEhold now, praise the Lord: all ye servants of the Lord;

2 Ye that by night stand in the house of the Lord: even in the courts of the house of our God.

3 Lift up your hands in the sanctuary: and praise the Lord.

4 The Lord that made heaven and earth: give thee blessing out of Sion.

Laudate Nomen. Psal. 135.

OPraise the Lord, laud ye the Name of the Lord: praise it, O ye servants of the Lord;

2 Ye that stand in the house of the Lord: in the courts of the house of our God.

3 O praise the Lord, for the Lord is gracious: O sing praises unto his Name, for it is lovely.

4 For why? the Lord hath chosen Jacob unto himself: and Israel for his own possession.

5 For I know that the Lord is great: and that our Lord is above all gods.

6 Whatsoever the Lord pleased, that did he in heaven, and in earth: and in the sea, and in all deep places.

7 He bringeth forth the clouds from the ends of the world: and sendeth forth lightnings with the rain, bringing the winds out of his treasures.

8 He smote the first-born of Egypt: both of man and beast.

9 He hath sent tokens and wonders into the midst thee, O thou land of Egypt: upon Pharaoh, and all his servants.

10 He smote divers nations: and slew mighty kings;

11 Sehon king of the Amorites, and Og the king of Basan: and all the kingdoms of Canaan;

12 And gave their land to be an heritage: even an heritage unto Israel his people.

13 Thy Name, O Lord, endureth for ever: so doth thy memorial, O Lord, from one generation to another.

14 For the Lord will avenge his people: and be gracious unto his servants.

15 As for the images of the heathen, they are but silver and gold: the work of mens hands.

16 They have mouths, and speak not: eyes have they, but they see not.

17 They have ears, and yet they hear not: neither is there any breath in their mouths.

18 They that make them are like unto them: and so are all they that put their trust in them.

19 Praise the Lord, ye house of Israel: praise the Lord, ye house of Aaron.

20 Praise the Lord, ye house of Levi: ye that fear the Lord, praise the Lord.

21 Praised be the Lord out of Sion: who dwelleth at Jerusalem.

Evening Prayer.

Confitemini. Psal. 136.

OGive thanks unto the Lord, for he is gracious: and his mercy endureth for ever.

2 O give thanks unto the God of all gods: for his mercy endureth for ever.

3 O thank the Lord of all lords: for his mercy endureth for ever.

4 Who only doth great wonders: for his mercy endureth for ever.

5 Who by his excellent wisdom made the heavens: for his mercy endureth for ever.

6 Who laid out the earth above the waters: for his mercy endureth for ever.

7 Who hath made great lights: for his mercy endureth for ever;

8 The sun to rule the day: for his mercy endureth for ever;

9 The moon and the stars to govern the night: for his mercy endureth for ever.

10 Who smote Egypt with their first-born: for his mercy endureth for ever;

11 And brought out Israel from among them: for his mercy endureth for ever;

12 With a mighty hand, and stretched out arm: for his mercy endureth for ever.

13 Who divided the Red sea in two parts: for his mercy endureth for ever;

14 And made Israel to go through the midst of it: for his mercy endureth for ever.

15 But as for Pharaoh and his host, he overthrew them in the Red sea: for his mercy endureth for ever.

16 Who led his people through the wilderness: for his mercy endureth for ever.

17 Who smote great kings: for his mercy endureth for ever;

18 Yea, and slew mighty kings: for his mercy endureth for ever;

19 Sehon king of the Amorites: for his mercy endureth for ever;

20 And Og the king of Basan: for his mercy endureth for ever.

21 And gave away their land for an heritage: for his mercy endureth for ever;

22 Even for an heritage unto Israel his servant: for his mercy endureth for ever.

23 Who remembred us when we were in trouble: for his mercy endureth for ever;

24 And hath delivered us from our enemies: for his mercy endureth for ever.

25 Who giveth food to all flesh: for his mercy endureth for ever.

26 O give thanks unto the God of heaven: for his mercy endureth for ever.

27 O give thanks unto the Lord of lords: for his mercy endureth for ever.

Super flumina. Psal. 137.

BY the waters of Babylon we sat down and wept: when we remembred thee, O Sion.

2 As for our harps, we hanged them up: upon the trees that are therein.

3 For they that led us away captive, required of us then a song and melody in our heaviness: Sing us one of the songs of Sion.

4 How shall we sing the Lords song: in a strange land?

5 If I forget thee, O Jerusalem: let my right hand forget her cunning.

6 If I do not remember thee, let my tongue cleave to

the roof of my mouth: yea, if I prefer not Jerusalem in my mirth.

7 Remember the children of Edom, O Lord, in the day of Jerusalem: how they said, Down with it, down with it, even to the ground.

8 O daughter of Babylon, wasted with misery; yea, happy shall he be that rewardeth thee as thou hast served us.

9 Blessed shall he be, that taketh thy children: and throweth them against the stones.

Confitebor tibi. Psal. 138.

I Will give thanks unto thee, O Lord, with my whole heart: even before the gods will I sing praise unto thee.

2 I will worship toward thy holy temple, and praise thy Name, because of thy loving kindness and truth: for thou hast magnified thy Name, and thy word above all things.

3 When I called upon thee, thou heardest me; and enduedst my soul with much strength.

4 All the kings of the earth shall praise thee, O Lord: for they have heard the words of thy mouth.

5 Yea, they shall sing in the ways of the Lord: that great is the glory of the Lord.

6 For though the Lord be high, yet hath he respect unto the lowly: as for the proud, he beholdeth them afar off.

7 Though I walk in the midst of trouble, yet shalt thou refresh me: thou shalt stretch forth thy hand upon the furiousness of mine enemies, and thy right hand shall save me.

8 The Lord shall make good his loving kindness toward me: yea, thy mercy, O Lord, endureth for ever; despise not then the works of thine own hands.

Morning Prayer.

Domine, probasti. Psal. 139.

O Lord, thou hast searched me out, and known me: thou knowest my down-sitting, and mine up-rising, thou understandest my thoughts long before.

2 Thou art about my path, and about my bed; and spiest out all my ways.

3 For lo, there is not a word in my tongue: but thou, O Lord, knowest it altogether.

4 Thou hast fashioned me behind and before: and laid thine hand upon me.

5 Such knowledge is too wonderful and excellent for me: I cannot attain unto it.

6 Whither shall I go then from thy spirit; or whither shall I go then from thy presence?

7 If I climb up into heaven, thou art there; if I go down to hell, thou art there also.

8 If I take the wings of the morning: and remain in the uttermost parts of the sea;

9 Even there also shall thy hand lead me: and thy right hand shall hold me.

10 If I say, Peradventure the darkness shall cover me: then shall my night be turned to day;

11 Yea, the darkness is no darkness with thee, but the night is as clear as the day: the darkness and light to thee are both alike.

12 For my reins are thine: thou hast covered me in my mothers womb.

13 I will give thanks unto thee, for I am fearfully and wonderfully made: marvellous are thy works, and that my soul knoweth right well.

14 My bones are not hid from thee: though I be made secretly, and fashioned beneath in the earth.

15 Thine eyes did see my substance, yet being unperfect: and in thy book were all my members written;

16 Which day by day were fashioned: when as yet there was none of them.

17 How dear are thy counsels unto me, O God: O how great is the sum of them!

18 If I tell them, they are more in number than the sand: when I wake up, I am present with thee.

19 Wilt thou not slay the wicked, O God: depart from me ye blood-thirsty men.

20 For they speak unrighteously against thee: and thine enemies take thy Name in vain.

21 Do not I hate them, O Lord, that hate thee: and am not I grieved with those that rise up against thee?

22 Yea, I hate them right sore: even as though they were mine enemies.

23 Try me, O God, and seek the ground of my heart: prove me, and examine my thoughts.

24 Look well if there be any way of wickedness in me: and lead me in the way everlasting.

Eripe me, Domine. Psal. 140.

DEliver me, O Lord, from the evil man: and preserve me from the wicked man.

2 Who imagine mischief in their hearts: and stir up strife all the day long.

3 They have sharpened their tongues like a serpent: adders poison is under their lips.

4 Keep me, O Lord, from the hands of the ungodly: preserve me from the wicked men, who are purposed to overthrow my goings.

5 The proud have laid a snare for me, and spread a net abroad with cords: yea, and set traps in my way.

6 I said unto the Lord, Thou art my God: hear the voice of my prayers, O Lord.

7 O Lord God, thou strength of my health: thou hast covered my head in the day of battle.

8 Let not the ungodly have his desire, O Lord: let not his mischievous imagination prosper, lest they be too proud.

9 Let the mischief of their own lips fall upon the head of them: that compass me about.

10 Let hot burning coals fall upon them: let them be cast into the fire, and into the pit, that they never rise up again.

11 A man full of words shall not prosper upon the earth: evil shall hunt the wicked person to overthrow him.

12 Sure I am that the Lord will avenge the poor: and maintain the cause of the helpless.

13 The righteous also shall give thanks unto thy Name: and the just shall continue in thy sight.

Domine, clamavi. Psal. 141.

LOrd, I call upon thee, haste thee unto me: and consider my voice, when I cry unto thee.

2 Let my prayer be set forth in thy sight as the incense: and let the lifting up of my hands be an evening sacrifice.

3 Set a watch, O Lord, before my mouth: and keep the door of my lips.

4 O let not my heart be inclined to any evil thing: let me not be occupied in ungodly works, with the men that work wickedness, lest I eat of such things as please them.

5 Let the righteous rather smite me friendly: and reprove me.

6 But let not their precious balms break my head: yea, I will yet pray against their wickedness.

7 Let their judges be overthrown in stony places: that they may hear my words, for they are sweet.

8 Our bones lie scattered before the pit: like as when one breaketh and heweth wood upon the earth.

9 But mine eyes look unto thee, O Lord God: in thee is my trust, O cast not out my soul.

10 Keep me from the snare that they have laid for me: and from the traps of the wicked doers.

11 Let the ungodly fall into their own nets together: and let me ever escape them.

Evening Prayer.

Voce mea ad Dominum. Psal. 142.

I Cried unto the Lord with my voice: yea, even unto the Lord did I make my supplication.

2 I powred out my complaints before him, and shewed him of my trouble.

3 When my spirit was in heaviness, thou knewest my path: in the way wherein I walked have they privily laid a snare for me.

4 I looked also upon my right hand: and saw there was no man that would know me.

5 I had no place to flee unto: and no man cared for my soul.

6 I cryed unto thee, O Lord, and said: Thou art my hope, and my portion in the land of the living.

7 Consider my complaint: for I am brought very low.

8 O deliver me from my persecutors: for they are too strong for me.

9 Bring my soul out of prison, that I may give thanks unto thy Name: which thing if thou wilt grant me, then shall the righteous resort unto my company.

Domine, exaudi. Psal. 143.

HEar my prayer, O Lord, and consider my desire: hearken unto me for thy truth and righteousness sake.

2 And enter not into judgment with thy servant: for in thy sight shall no man living be justified.

3 For the enemy hath persecuted my soul, he hath smitten my life down to the ground: he hath laid me in the darkness, as the men that have been long dead.

4 Therefore is my spirit vexed within me: and my heart within me is desolate.

5 Yet do I remember the time past, I muse upon all thy works: yea, I exercise my self in the works of thy hands.

6 I stretch forth my hands unto thee: my soul gaspeth unto thee as a thirsty land.

7 Hear me, O Lord, and that soon, for my spirit waxeth faint: hide not thy face from me, lest I be like unto them that go down into the pit.

8 O let me hear thy loving kindness betimes in the morning, for in thee is my trust: shew thou me the way that I should walk in, for I lift up my soul unto thee.

9 Deliver me, O Lord, from mine enemies: for I flee unto thee to hide me.

10 Teach me to do the thing that pleaseth thee, for thou art my God: let thy loving Spirit lead me forth into the land of righteousness.

11 Quicken me, O Lord, for thy Names sake: and for thy righteousness sake bring my soul out of trouble.

12 And of thy goodness slay mine enemies: and destroy all them that vex my soul, for I am thy servant.

Morning Prayer.

Benedictus Dominus. Psal. 144.

BLessed be the Lord my strength: who teacheth my hands to war, and my fingers to fight;

2 My hope and my fortress, my castle and deliverer, my defender, in whom I trust: who subdueth my people that is under me.

3 Lord, what is man, that thou hast such respect unto him: or the son of man, that thou so regardest him?

4 Man is like a thing of nought: his time passeth away like a shadow.

5 Bowe thy heavens, O Lord, and come down: touch the mountains, and they shall smoke.

6 Cast forth thy lightning, and tear them: shoot out thine arrows, and consume them.

7 Send down thine hand from above: deliver me, and take me out of the great waters, from the hand of strange children;

8 Whose mouth talketh of vanity: and their right hand is a right hand of wickedness.

9 I will sing a new song unto thee, O God: and sing praises unto thee upon a ten-stringed lute.

10 Thou hast given victory unto kings: and hast delivered David thy servant from the peril of the sword.

11 Save me, and deliver me from the hand of strange children: whose mouth talketh of vanity, and their right hand is a right hand of iniquity.

12 That our sons may grow up as the young plants: and that our daughters may be as the polished corners of the temple.

13 That our garners may be full and plenteous with all manner of store: that our sheep may bring forth thousands, and ten thousands in our streets.

14 That our oxen may be strong to labour, that there be no decay: no leading into captivity, and no complaining in our streets.

15 Happy are the people that are in such a case: yea, blessed are the people who have the Lord for their God.

Exaltabo te, Deus. Psal. 145.

I Will magnifie thee, O God, my King: and I will praise thy name for ever and ever.

2 Every day will I give thanks unto thee: and praise thy name for ever and ever.

3 Great is the Lord, and marvellous, worthy to be praised: there is no end of his greatness.

4 One generation shall praise thy works unto another: and declare thy power.

5 As for me, I will be talking of thy worship: thy glory, thy praise, and wondrous works;

6 So that men shall speak of the might of thy marvellous acts: and I will also tell of thy greatness.

7 The memorial of thine abundant kindness shall be shewed: and men shall sing of thy righteousness.

8 The Lord is gracious and merciful: long-suffering, and of great goodness.

9 The Lord is loving unto every man: and his mercy is over all his works.

10 All thy works praise thee, O Lord: and thy saints give thanks unto thee.

11 They shew the glory of thy kingdom: and talk of thy power;

12 That thy power, thy glory, and mightiness of thy kingdom: might be known unto men.

13 Thy kingdom is an everlasting kingdom: and thy dominion endureth throughout all ages.

14 The Lord upholdeth all such as fall: and lifteth up all those that are down.

15 The eyes of all wait upon thee, O Lord: and thou givest them their meat in due season.

16 Thou openest thine hand: and fillest all things living with plenteousness.

17 The Lord is righteous in all his ways: and holy in all his works.

18 The Lord is nigh unto all them that call upon him: yea, all such as call upon him faithfully.

19 He will fulfil the desire of them that fear him: he also will hear their cry, and will help them.

20 The Lord preserveth all them that love him: but scattereth abroad all the ungodly.

21 My mouth shall speak the praise of the Lord: and let all flesh give thanks unto his holy Name for ever and ever.

Lauda, anima mea. Psal. 146.

PRaise the Lord, O my soul, while I live will I praise the Lord: yea, as long as I have any being, I will sing praises unto my God.

2 O put not your trust in princes, nor in any child of man: for there is no help in them.

3 For when the breath of man goeth forth, he shall turn again to his earth: and then all his thoughts perish.

4 Blessed is he that hath the God of Jacob for his help: and whose hope is in the Lord his God.

5 Who made heaven and earth, the sea and all that therein is: who keepeth his promise for ever.

6 Who helpeth them to right that suffer wrong: who feedeth the hungry.

7 The Lord looseth men out of prison: the Lord giveth sight to the blind.

8 The Lord helpeth them that are fallen: the Lord careth for the righteous.

9 The Lord careth for the strangers, he defendeth the fatherless and widow: as for the way of the ungodly, he turneth it upside down.

10 The Lord thy God, O Sion, shall be King for evermore: and throughout all generations.

Evening Prayer.

Laudate Dominum. Psal. 147.

O Praise the Lord, for it is a good thing to sing praises unto our God: yea, a joyful and pleasant thing it is to be thankful.

2 The Lord doth build up Jerusalem: and gather together the out-casts of Israel.

3 He healeth those that are broken in heart: and giveth medicine to heal their sickness.

4 He telleth the number of the stars: and calleth them all by their names.

5 Great

5 Great is our Lord, and great is his power: yea, and his wisdom is infinite.

6 The Lord setteth up the meek: and bringeth the ungodly down to the ground.

7 O sing unto the Lord with thanksgiving; sing praises upon the harp unto our God.

8 Who covereth the heaven with clouds, and prepareth rain for the earth: and maketh the grass to grow upon the mountains, and herb for the use of men.

9 Who giveth fodder unto the cattel: and feedeth the young ravens that call upon him.

10 He hath no pleasure in the strength of an horse: neither delighteth he in any mans legs.

11 But the Lords delight is in them that fear him: and put their trust in his mercy.

12 Praise the Lord, O Jerusalem: praise thy God, O Sion.

13 For he hath made fast the bars of thy gates: and hath blessed thy children within thee.

14 He maketh peace in thy borders: and filleth thee with the flour of wheat.

15 He sendeth forth his commandment upon earth: and his word runneth very swiftly.

16 He giveth snow like wooll: and scattereth the hoar-frost like ashes.

17 He casteth forth his ice like morsels: who is able to abide his frost?

18 He sendeth out his word, and melteth them: he bloweth with his wind, and the waters flow.

19 He sheweth his word unto Jacob: his statutes and ordinances unto Israel.

20 He hath not dealt so with any nation: neither have the heathen knowledge of his laws.

Laudate Dominum. Psal. 148.

O Praise the Lord of heaven: praise him in the height.

2 Praise him, all ye angels of his: praise him, all his host.

3 Praise him, sun and moon: praise him, all ye stars and light.

4 Praise him, all ye heavens: and ye waters that are above the heavens.

5 Let them praise the Name of the Lord: for he spake the word, and they were made, he commanded, and they were created.

6 He hath made them fast for ever and ever: he hath given them a law which shall not be broken.

7 Praise the Lord upon earth: ye dragons and all deeps;

8 Fire and hail, snow and vapours: wind and storm, fulfilling his word;

9 Mountains and all hills: fruitful trees and all cedars;

10 Beasts and all cattel: worms and feathered fowls;

11 Kings of the earth, and all people: princes and all judges of the world;

12 Young men and maidens, old men and children, praise the Name of the Lord: for his Name only is excellent, and his praise above heaven and earth.

13 He shall exalt the horn of his people, all his saints shall praise him: even the children of Israel, even the people that serveth him.

Cantate, Domino. Psal. 149.

O Sing unto the Lord a new song: let the congregation of saints praise him.

2 Let Israel rejoyce in him that made him; and let the children of Sion be joyful in their King.

3 Let them praise his Name in the dance: let them sing praises unto him with tabret and harp.

4 For the Lord hath pleasure in his people: and helpeth the meek-hearted.

5 Let the saints be joyful with glory: let them rejoyce in their beds.

6 Let the praises of God be in their mouth: and a two-edged sword in their hands;

7 To be avenged of the heathen: and to rebuke the people;

8 To bind their kings in chains: and their nobles with links of iron.

9 That they may be avenged of them, as it is written: Such honour have all his saints.

Laudate Dominum. Psal. 150.

O Praise God in his holiness: praise him in the firmament of his power.

2 Praise him in his noble acts: praise him according to his excellent greatness.

3 Praise him in the sound of the trumpet: praise him upon the lute and harp.

4 Praise him in the cymbals and dances: praise him upon the strings and pipe.

5 Praise him upon the well-tuned cymbals: praise him upon the loud cymbals.

6 Let every thing that hath breath: praise the Lord.

Forms of Prayer to be used at SEA.

¶ *The Morning and Evening Service to be used daily at Sea, shall be the same which is appointed in the Book of Common Prayer.*

¶ *These two following Prayers are to be also used in his Majesties Navy every day.*

O Eternal Lord God, who alone spreadest out the heavens, and rulest the raging of the Sea; who hast compassed the waters with bounds until day and night come to an end; be pleased to receive into thy Almighty and most gracious Protection the persons of us thy servants, and the Fleet in which we serve. Preserve us from the dangers of the Sea, and from the violence of the enemy, that we may be a safeguard unto our most gracious Sovereign Lord King *William* and his kingdoms, and a security for such as pass on the Seas upon their lawful occasions; that the inhabitants of our island may in peace and quietness serve thee our God, and that we may return in safety to enjoy the blessings of the land, with the fruits of our labours; and with a thankful remembrance of thy mercies to praise and glorifie thy holy Name, through Jesus Christ our Lord. *Amen.*

The Collect.

PRevent us, O Lord, in all our doings, with thy most gracious favour, and further us with thy continual help; that in all our works begun, continued, and ended in thee, we may glorifie thy holy Name, and finally by thy mercy obtain everlasting life, through Jesus Christ our Lord. *Amen.*

Prayers to be used in Storms at Sea.

O Most powerful and glorious Lord God, at whose command the winds blow, and lift up the waves of the Sea, and who stillest the rage thereof; We thy creatures, but miserable sinners, do in this our great distress cry unto thee for help: Save, Lord, or else we perish. We confess, when we have been safe, and seen all things quiet about us, we have forgot thee our God, and refused to hearken to the still voice of thy word, and to obey thy commandments: But now we see how terrible thou art in all thy works of wonder, the great God to be feared above all: and therefore we adore thy divine Majesty, acknowledging thy power, and imploring thy goodness. Help, Lord, and save us for thy mercies sake in Jesus Christ thy Son, our Lord. *Amen.*

Or

Forms of Prayer to be used at Sea.

Or this.

O Moſt glorious and gracious Lord God, who dwelleſt in heaven, but beholdeſt all things below; Look down, we beſeech thee, and hear us calling out of the depth of miſery, and out of the jaws of this death, which is ready now to ſwallow us up: Save, Lord, or elſe we periſh. The living, the living ſhall praiſe thee. O ſend thy word of command to rebuke the raging winds, and the roring ſea, that we being delivered from this diſtreſs, may live to ſerve thee, and to glorifie thy Name all the days of our life. Hear, Lord, and ſave us, for the infinite merits of our bleſſed Saviour thy Son, our Lord Jeſus Chriſt. *Amen.*

The Prayer to be ſaid before a Fight at Sea againſt any Enemy.

O Moſt powerful and glorious Lord God, the Lord of hoſts, that ruleſt and commandeſt all things; Thou ſitteſt in the throne judging right; and therefore we make our addreſs to thy divine Majeſty in this our neceſſity, that thou wouldſt take the cauſe into thine own hand, and judge between us and our enemies. Stir up thy ſtrength, O Lord, and come and help us; for thou giveſt not alway the battel to the ſtrong, but canſt ſave by many or by few. O let not our ſins now cry againſt us for vengeance, but hear us thy poor ſervants begging mercy, and imploring thy help, and that thou wouldſt be a defence unto us againſt the face of the enemy. Make it appear that thou art our Saviour and mighty deliverer, through Jeſus Chriſt our Lord. *Amen.*

Short Prayers for ſingle perſons, that cannot meet to joyn in Prayer with others, by reaſon of the Fight or Storm.

General Prayers.

LOrd, be merciful to us ſinners, and ſave us for thy mercies ſake.

Thou art the great God, that haſt made and ruleſt all things: O deliver us for thy Names ſake.

Thou art the great God to be feared above all: O ſave us, that we may praiſe thee.

Special Prayers with reſpect to the Enemy.

THou, O Lord, art juſt and powerful; O defend our cauſe againſt the face of the enemy.

O God, thou art a ſtrong towre of defence to all that flee unto thee: O ſave us from the violence of the enemy.

O Lord of hoſts, fight for us, that we may glorifie thee.

O ſuffer us not to ſink under the weight of our ſins, or the violence of the enemy.

O Lord, ariſe, help us, and deliver us for thy Names ſake.

Short Prayers in reſpect of a Storm.

THou, O Lord, that ſtilleſt the raging of the ſea, hear, hear us, and ſave us, that we periſh not.

O bleſſed Saviour, that didſt ſave thy diſciples ready to periſh in a ſtorm, hear us, and ſave us, we beſeech thee.

Lord, have mercy upon us.

Chriſt have mercy upon us.

Lord, have mercy upon us.

O Lord, hear us.

O Chriſt, hear us.

God the Father, God the Son, God the Holy Ghoſt, have mercy upon us, ſave us now and evermore. *Amen.*

OUr Father, which art in heaven; Hallowed be thy Name. Thy kingdom come. Thy will be done in earth, As it is in heaven. Give us this day our daily bread. And forgive us our treſpaſſes, As we forgive them that treſpaſs againſt us. And lead us not into temptation; But deliver us from evil: For thine is the kingdom, And the power, and the glory, For ever, and ever. Amen.

¶ *When there ſhall be imminent danger, as many as can be ſpared from neceſſary ſervice in the ſhip, ſhall be called together, and make an humble Confeſſion of their ſins to God: in which every one ought ſeriouſly to reflect upon thoſe particular ſins of which his conſcience ſhall accuſe him: ſaying as followeth,*

The Confeſſion.

ALmighty God, Father of our Lord Jeſus Chriſt, Maker of all things, Judge of all men; We acknowledge and bewail our manifold ſins and wickedneſs, Which we from time to time moſt grievouſly have committed, By thought, word, and deed againſt thy divine Majeſty; Provoking moſt juſtly thy wrath and indignation againſt us. We do earneſtly repent, And be heartily ſorry for theſe our miſdoings, The remembrance of them is grievous unto us; The burden of them is intolerable. Have mercy upon us, Have mercy upon us, moſt merciful Father; For thy Son our Lord Jeſus Chriſts ſake, Forgive us all that is paſt, And grant that we may ever hereafter ſerve and pleaſe thee in newneſs of life, To the honour and glory of thy Name, Through Jeſus Chriſt our Lord. Amen.

¶ *Then ſhall the Prieſt, if there be any in the ſhip, pronounce this Abſolution.*

ALmighty God our heavenly Father, who of his great mercy hath promiſed forgiveneſs of ſins to all them which with hearty repentance and true faith turn unto him; Have mercy upon you, pardon and deliver you from all your ſins, confirm and ſtrengthen you in all goodneſs, and bring you to everlaſting life, through Jeſus Chriſt our Lord. *Amen.*

Thankſgiving after a Storm.

Pſal. 66, and 107.

¶ *After which ſhall be repeated.*

Glory be to the Father, *&c.*

As it was in the beginning, *&c.*

Collects of thankſgiving.

O Moſt bleſſed and glorious Lord God, who art of infinite goodneſs and mercy; we thy poor creatures, whom thou haſt made and preſerved, holding our ſouls in life, and now reſcuing us out of the jaws of death, humbly preſent our ſelves again before thy divine Majeſty, to offer a ſacrifice of praiſe and thankſgiving, for that thou heardeſt us when we called in our trouble, and didſt not caſt out our prayer, which we made before thee in our great diſtreſs; even when we gave all for loſt, our ſhip, our goods, our lives, then didſt thou mercifully look upon us, and wonderfully command a deliverance; for which we now being in ſafety, do give all praiſe and glory to thy holy Name, through Jeſus Chriſt our Lord. *Amen.*

Or this.

O Moſt mighty and gracious good God, thy mercy is over all thy works, but in ſpecial manner hath been extended toward us, whom thou haſt ſo powerfully and wonderfully defended. Thou haſt ſhewed us terrible things, and wonders in the deep, that we might ſee how powerful and gracious a God thou art; how able and ready to help them that truſt in thee. Thou haſt ſhewed us, how both winds and ſeas obey thy command, that we may learn even from them hereafter to obey thy voice, and to do thy will. We therefore bleſs and glorifie thy Name for this thy mercy, in ſaving us when we were ready to periſh. And we beſeech thee, make us as truly ſenſible now of thy mercy, as we were then of the anger: And give us hearts always ready to expreſs our thankfulneſs, not only by words, but alſo by our lives, in being more obedient to thy holy commandments. Continue, we beſeech thee, this thy goodneſs to us, that we, whom thou haſt ſaved, may ſerve thee in holineſs and righteouſneſs, all the days of our life, through Jeſus Chriſt our Lord and Saviour. *Amen.*

An Hymn of Praiſe and Thankſgiving after a dangerous Tempeſt.

O Come, let us give thanks unto the Lord, for he is gracious: and his mercy endureth for ever.

Great is the Lord, and greatly to be praiſed; let the redeemed of the Lord ſay ſo: whom he hath delivered from the mercileſs rage of the Sea.

The Lord is gracious and full of compaſſion: ſlow to anger, and of great mercy.

He hath not dealt with us according to our ſins: neither rewarded us according to our iniquities.

But

But as the heaven is high above the earth: ſo great hath been his mercy towards us.

We found trouble and heavineſs: we were even at deaths door;

The waters of the ſea had well-nigh covered us: the proud waters had well-nigh gone over our ſoul;

The ſea rored: and the ſtormy wind lifted up the waves thereof;

We were carried up, as it were to heaven, and then down again into the deep: our ſoul melted within us, becauſe of trouble;

Then cried we unto thee, O Lord: and thou didſt deliver us out of our diſtreſs.

Bleſſed be thy name, who didſt not deſpiſe the prayer of thy ſervants: but didſt hear our cry, and haſt ſaved us.

Thou didſt ſend forth thy commandment: and the windy ſtorm ceaſed, and was turned into a calm.

O let us therefore praiſe the Lord for his goodneſs: and declare the wonders that he hath done, and ſtill doth for the children of men.

Praiſed be the Lord daily: even the Lord that helpeth us, and poureth his benefits upon us.

He is our God, even the God of whom cometh ſalvation: God is the Lord, by whom we have eſcaped death.

Thou, Lord, haſt made us glad through the operation of thy hands: and we will triumph in thy praiſe.

Bleſſed be the Lord God: even the Lord God who only doth wondrous things;

And bleſſed be the name of his Majeſty for ever: and let every one of us ſay, Amen, Amen.

Glory be to the Father, and to the Son: and to the Holy Ghoſt;

As it was in the beginning, is now, and ever ſhall be: world without end. Amen.

2 Cor. 13. 14.

THE grace of our Lord Jeſus Chriſt, and the love of God, and the fellowſhip of the Holy Ghoſt, be with us all now and for evermore. *Amen.*

After Victory or Deliverance from an Enemy.

A Pſalm, or Hymn of Praiſe and Thankſgiving after Victory.

IF the Lord had not been on our ſide, now may we ſay: if the Lord himſelf had not been on our ſide, when men roſe up againſt us;

They had ſwallowed us up quick: when they were ſo wrathfully diſpleaſed at us.

Yea, the waters had drowned us, and the ſtream had gone over our ſoul: the deep waters of the proud had gone over our ſoul.

But praiſed be the Lord: who hath not given us over as a prey unto them.

The Lord hath wrought: a mighty ſalvation for us.

We gat not this by our own ſword, neither was it our own arm that ſaved us: but thy right hand, and thine arm, and the light of thy countenance, becauſe thou hadſt a favour unto us.

The Lord hath appeared for us: the Lord hath covered our heads, and made us to ſtand in the day of battel.

The Lord hath appeared for us: the Lord hath overthrown our enemies, and daſhed in pieces thoſe that roſe up againſt us;

Therefore not unto us, O Lord, not unto us: but unto thy Name be given the glory.

The Lord hath done great things for us: the Lord hath done great things for us, for which we rejoyce.

Our help ſtandeth in the Name of the Lord: who hath made heaven and earth.

Bleſſed be the name of the Lord: from this time forth for evermore.

Glory be to the Father, and to the Son: and to the Holy Ghoſt;

As it was in the beginning, is now, and ever ſhall be: world without end. Amen.

¶ After this Hymn may be ſung the *Te Deum.*

¶ *Then this Collect.*

O Almighty God the Sovereign Commander of all the world, in whoſe hand is power and might, which none is able to withſtand; we bleſs and magnifie thy great and glorious Name for this happy victory, the whole glory whereof we do aſcribe to thee, who art the only giver of victory. And, we beſeech thee, give us grace to improve this great mercy to thy glory, the advancement of thy Goſpel, the honour of our Sovereign, and as much as in us lieth, to the good of all mankind. And we beſeech thee, give us ſuch a ſenſe of this great mercy, as may engage us to a true thankfulneſs, ſuch as may appear in our lives, by an humble, holy, and obedient walking before thee all our days, through Jeſus Chriſt our Lord: to whom with thee, and the holy Spirit, as for all thy mercies, ſo in particular for this victory and deliverance, be all glory and honour world without end. *Amen.*

2 Cor. 13. 14.

THE grace of our Lord Jeſus Chriſt, and the love of God, and the fellowſhip of the Holy Ghoſt, be with us all evermore. *Amen.*

At the Burial of their Dead at Sea.

¶ *THE Office in the Common Prayer Book may be uſed; only inſtead of theſe words* [we therefore commit his Body to the ground, Earth to earth, *&c.*] *ſay,*

We therefore commit his Body to the Deep, to be turned into corruption, looking for the reſurrection of the Body, (when the Sea ſhall give up her dead) and the life of the world to come, through our Lord Jeſus Chriſt; who at his coming ſhall change our vile body, that it may be like his glorious body, according to the mighty working, whereby he is able to ſubdue all things to himſelf.

A Form of Prayer with Thankſgiving, to be uſed yearly upon the Fifth Day of *November*; For the happy Deliverance of King *JAMES* I and the Three Eſtates of the Realm, from the moſt traiterous and bloody intended Maſſacre by Gunpowder: And alſo for the happy Arrival of His preſent Majeſty on this Day for the Deliverance of our Church and Nation.

¶ *The Service ſhall be the ſame with the uſual Office for Holidays in all things; Except where it is hereafter otherwiſe appointed.*

¶ *If this Day ſhall happen to be Sunday, only the Collect proper for that Sunday, ſhall be added to this Office in its place.*

¶ *Morning Prayer ſhall begin with theſe Sentences.*

THE Lord is full of compaſſion and mercy: long-ſuffering, and of great goodneſs. *Pſal.* 103. 8.

He will not alway be chiding: neither keepeth he his anger for ever. *verſ.* 9.

He hath not dealt with us after our ſins: nor rewarded us according to our wickedneſſes. *verſ.* 10.

¶ *Inſtead of* Venite, exultemus, *ſhall this Hymn following be uſed, one Verſe by the Prieſt, and another by the Clerk and People.*

O Give thanks unto the Lord, for he is gracious: and his mercy endureth for ever. *Pſal.* 107. 1.

Let them give thanks whom the Lord hath redeemed: and delivered from the hand of the enemy. Ver. 2.

Many a time have they fought againſt me from my youth up: may Iſrael now ſay. *Pſal.* 129. 1.

Yea, many a time have they vexed me from my youth up: but they have not prevailed againſt me. Ver. 2.

They

They have privily laid their net to destroy me without a cause: yea, even without a cause have they made a pit for my soul. *Psal.* 35. 7.

They have laid a net for my feet, and pressed down my soul: they have digged a pit before me, and are fallen into the midst of it themselves. Psal. 57. 7.

Great is our Lord, and great is his power: yea, and his wisdom is infinite. *Psal.* 147. 5.

The Lord setteth up the meek: and bringeth the ungodly down to the ground. vers. 6.

Let thy hand be upon the man of thy right hand: and upon the Son of man whom thou madest so strong for thine own self. *Psal.* 80 17.

And so will not we go back from thee: O let us live, and we shall call upon thy Name. vers. 18.

Glory be to the Father, *&c.*

As it was in the beginning, &c.

¶ *Proper Psalms.* Lxiv, Cxxiv, Cxxv.

¶ *Proper Lessons.* { *The first,* 2 Sam. XXII. *Te Deum.* / *The second,* Acts XXIII. *Jubilate.*

¶ *In the Suffrages after the Creed, these shall be inserted and used for the King.*

Priest. O Lord, save the King.

People. *Who putteth his trust in thee.*

Priest. Send him help from thy holy place.

People. *And evermore mightily defend him.*

Priest. Let his enemies have no advantage against him.

People. *Let not the wicked approch to hurt him.*

¶ *Instead of the first Collect at Morning Prayer, shall these two be used.*

ALmighty God, who hast in all ages shewed thy power and mercy in the miraculous and gracious deliverances of thy Church, and in the protection of righteous and religious Kings and States, professing thy holy and eternal truth, from the wicked conspiracies and malicious practices of all the enemies thereof; We yield thee our unfeigned thanks and praise, for the wonderful and mighty deliverance of our late gracious Sovereign King *James* the First, the Queen, the Prince, and all the Royal Branches, with the Nobility, Clergy, and Commons of this Realm, then assembled in Parliament, by Popish treachery appointed as sheep to the slaughter, in a most barbarous and savage manner, beyond the examples of former ages. From this unnatural conspiracy, not our merit, but thy mercy; not our foresight, but thy providence delivered us: And therefore, not unto us, O Lord, not unto us; but unto thy Name be ascribed all honour and glory, in all Churches of the Saints, from generation to generation, through Jesus Christ our Lord. *Amen.*

ACcept also, most gracious God of our unfeigned thanks for filling our hearts again with joy and gladness after the time that thou hast afflicted us, and putting a new song into our mouths, by bringing his Majesty, who now reigns over us, upon this Day, for the deliverance of our Church and Nation from Popish Tyranny and Arbitrary Power. We adore the wisdom and justice of thy providence, which so timely interposed in our extream danger, and disappointed all the designs of our enemies. We beseech thee, give us such a lively and lasting sense of what thou didst then, and hast since that time, done for us, that we may not grow secure and careless in our obedience, by presuming upon thy great and undeserved goodness; but that it may lead us to repentance, and move us to be the more diligent and zealous in all the duties of our Religion, which thou hast in a marvellous manner preserved to us. Let truth and justice, brotherly kindness and charity, devotion and piety, concord and unity, with all other virtues so flourish among us, that they may be the stability of our Times, and make this Church a praise in the earth. All which we humbly beg for the sake of our blessed Lord and Saviour. *Amen.*

¶ *In the end of the Litany (which shall always this Day be used) after the Collect* [We humbly beseech thee, O Father, *&c.*] *shall this be said which followeth.*

ALmighty God and heavenly Father, who of thy gracious providence, and tender mercy towards us, didst prevent the malice and imaginations of our Enemies, by discovering and confounding their horrible and wicked Enterprise, plotted and intended this Day to be executed against the King, and the whole State of this Realm, for the subversion of the Government, and Religion established among us; and didst likewise upon this Day wonderfully conduct thy servant our present King, and bring him safely into this Kingdom, to preserve us from the late attempts of our Enemies to bereave us of our Religion and Laws: we most humbly praise and magnifie thy most glorious Name, for thy unspeakable goodness towards us expressed in both these acts of thy mercy. We confess it has been of thy mercy alone, that we are not consumed: For our sins have cried to heaven against us; and our iniquities justly called for vengeance upon us. But thou hast not dealt with us after our sins, nor rewarded us after our iniquities; nor given us over, as we deserved to be a prey to our Enemies: but hast in mercy delivered us from their malice, and preserved us from death and destruction. Let the consideration of this thy repeated goodness, O Lord, work in us true repentance, that iniquity may not be our ruine. And increase in us more and more a lively faith and love, fruitful in all holy obedience, that thou mayest still continue thy favour with the light of thy Gospel to us and our posterity for evermore; and that for thy dear Sons sake Jesus Christ our only Mediatour and Advocate. *Amen.*

¶ *Instead of the Prayer* [In time of War and Tumults] *shall be used this Prayer following.*

O Lord, who didst this day discover the snares of death that were laid for us, and didst wonderfully deliver us from the same; Be thou still our mighty protector, and scatter our enemies that delight in blood. Infatuate and defeat their counsels, abate their pride, asswage their malice, and confound their devices. Strengthen the hands of our gracious Sovereign King *WILLIAM*, and all that are put in authority under him, with judgment and justice, to cut off all such workers of iniquity, as turn religion into rebellion, and faith into faction; that they may never prevail against us, or triumph in the ruine of thy Church among us: But that our gracious Sovereign and his Realms, being preserved in thy true religion, and by thy merciful goodness protected in the same, we may all duly serve thee, and give thee thanks in thy holy Congregation, through Jesus Christ our Lord. *Amen.*

¶ *In the Communion Service, instead of the Collect for the day, shall this which followeth be used.*

ETernal God, and our most mighty Protectour, we thy unworthy servants do humbly present our selves before thy Majesty, acknowledging thy Power, Wisdom and Goodness in preserving the King, and the three Estates of this Realm assembled in Parliament, from the Destruction this Day intended against them. Make us, we beseech thee, truly thankful for this, and for all other thy great Mercies towards us: particularly for making this Day again Memorable, by a fresh Instance of thy Loving-kindness towards us. We bless thee for giving his Majesty, that now is, a safe arrival here, and for making all opposition fall before him, till he became our King and Governour. Continue, we beseech thee, to Protect and Defend him, and all the Royal Family, from all Treasons and Conspiracies; Preserve him in thy Faith, Fear and Love; Prosper his Reign with long happiness here on earth, and Crown him with everlasting Glory hereafter, through Jesus Christ our only Saviour and Redeemer. *Amen.*

The Epistle, Rom. 13. ver. 1. to ver. 8.

The Gospel. S. Luke 9. ver. 51 to ver. 57.

¶ *After*

¶ *After the Creed if there be no Sermon, shall be read one of the six Homilies against Rebellion.*

¶ *This Sentence is to be read at the Offertory.*

WHatsoever ye would that men should do to you, do ye even so to them; for this is the law and the prophets. *S. Matth.* 7. 12.

¶ *After the Prayer for the Church Militant, this following Prayer is to be used.*

O God, whose Name is excellent in all the Earth, and thy Glory above the heavens; who, on this day, didst miraculously preserve our Church and State from the secret contrivance, and hellish Malice of Popish Conspiratours; and on this day also didst begin to give us a mighty Deliverance from the open Tyranny and Oppression of the same Cruel and Blood-thirsty enemies: We bless and adore thy glorious Majesty, as for the former, so for this thy late marvellous Loving kindness to our Church and Nation, in the preservation of our Religion and Liberties. And we humbly pray, that the devout Sence of this thy repeated Mercy may renew and increase in us a Spirit of Love and Thankfulness to thee its only Author; a Spirit of peaceable Submission and Obedience to our Gracious Sovereign, whom thou madest the blessed instrument of it; and a Spirit of fervent zeal for our holy Religion, which now again thou hast so wonderfully Rescued and Established a blessing to us, and our posterity. And this we beg for Jesus Christ his sake. *Amen.*

A Form of Prayer with Fasting, to be us'd Yearly upon the Thirtieth of *January*, being the Day of the Martyrdom of the Blessed King *Charles* the First: To implore the Mercy of God, That neither the Guilt of that sacred and innocent blood, nor those other sins by which God was provoked to deliver up both us, and our King into the hands of cruel and unreasonable Men, may at any time hereafter be visited upon us, or our Posterity.

¶ *If this Day shall happen to be Sunday, this Form of Prayer shall be used, and the Fast kept the next Day following. And upon the Lords Day next before the Day to be kept, at Morning Prayer immediately after the Nicene Creed, Notice shall be given for the due observation of the said Day.*

¶ *The Service on the Day shall be the same with the usual Office for Holydays in all things: Except where it is in this Office otherwise appointed.*

The Order for Morning Prayer.

¶ *He that Ministreth, shall begin with one, or more of these Sentences.*

TO the Lord our God belong mercies and forgivenesses, though we have rebelled against him: neither have we obeyed the voice of the Lord our God, to walk in his laws, which he set before us. *Dan.* 9. 9, 10.

Correct us, O Lord, but with judgment; not in thine anger: lest thou bring us to nothing. *Jer.* 10. 24.

Enter not into judgment with thy servants, O Lord: for in thy sight shall no man living be justified. *Psal.* 143. 2.

¶ *Instead of* Venite exultemus, *the Hymn following shall be said or sung; one Verse by the Priest, another by the Clerk and People.*

RIghteous art thou, O Lord: and just are thy judgments. *Psal.* 119. 137.

Thou art just, O Lord, in all that is brought upon us: for thou hast done Right, but we have done wickedly. Neh. 9. 33.

Nevertheless my feet were almost gone: my treadings had well nigh slipt. *Psal.* 73. 2.

For why? I was grieved at the wicked: I did also see the ungodly in such prosperity. vers. 3.

The people stood up, and the rulers took counsel together: against the Lord, and against his Anointed. *Psal.* 2. 2.

They cast their heads together with one consent: and were confederate against him. Psal. 83. 5.

He heard the blasphemy of the multitude, and fear was on every side: while they conspired together against him, to take away his life. *Psal.* 31. 15.

They spake against him with false tongues, and compast him about with words of hatred: and fought against him without a cause. Psal. 109. 2.

Yea, his own familiar friends whom he trusted: they that eat of his bread, laid great wait for him. *Psal.* 41. 9.

They rewarded him evil for good: to the great discomfort of his soul. Psal. 35. 12.

They took their counsel together, saying, God hath forsaken him: persecute him, and take him, for there is none to deliver him. *Psal* 71. 9.

The Breath of our Nostrils, the Anointed of the Lord was taken in their pits: of whom we said, Under his shadow we shall be safe. Lam. 4. 20.

The Adversary and the Enemy enter'd into the gates of Jerusalem: saying, When shall he die, and his Name perish? *ver.* 12. *Psal.* 41. 5.

Let the Sentence of guiltiness proceed against him: and now that he lieth, let him rise up no more. ver. 8.

False witnesses also did rise up against him: they laid to his charge things, that he knew not. *Psal.* 35. 11.

For the sins of the People, and the iniquities of the Priests: they shed the blood of the just in the midst of Jerusalem. Lam. 4. 13.

O my soul, come not thou in to their secret, unto their Assembly, mine Honour, be not thou united: for in their anger they slew a man. *Gen.* 49. 6.

Even the man of thy right hand: the Son of man, whom thou hadst made so strong for thine own self. Psal. 80. 17.

In the sight of the unwise he seemed to die: and his departure was taken for misery. *Wisd.* 3. 2.

They fools counted his life madness, and his end to be without honour: But he is in peace. Wisd. 5. 4. 3. 3.

For though he was punished in the sight of men: yet was his hope full of immortality. *Wisd.* 3. 4.

How is he numbred with the children of God and his lot is among the saints! Wisd. 55.

But, O Lord God, to whom vengeance belongeth, thou God to whom vengeance belongeth: be favourable and gracious unto Sion. *Psal.* 94. 1. *Psal.* 51. 18.

Be merciful, O Lord, unto thy people, whom thou hast redeemed: and lay not innocent blood to our charge Deut. 21. 8.

O shut not up our souls with sinners: nor our lives with the blood-thirsty. *Psal.* 26. 9.

Deliver us from blood-guiltiness, O God, thou that art the God of our salvation: and our tongues shall sing of thy righteousness. Psal. 51. 14.

For thou art the God, that hast no pleasure in wickedness: neither shall any evil dwell with thee. *Psal.* 5. 4.

Thou wilt destroy them that speak leasing: the Lord abhors both the blood-thirsty, and deceitful man. vers. 6.

O how suddenly do they consume: perish, and come to a fearful end! *Psal.* 73. 18.

Yea, even like as a dream, when one awaketh: so dost thou make their image to vanish out of the city. vers. 19.

Great and marvellous are thy works, O Lord God Almighty: just, and true are thy ways, O King of Saints! *Apoc.* 15. 3.

Righteous art thou, O Lord: and just are thy judgments. Psal. 119. 137.

Glory be to the Father, *&c.*

As it was in the beginning, &c.

¶ Proper Psalms. IX, X, XI.

¶ Proper Lessons. { The first. 2 *Sam.* 1. / The second. *S. Matth.* XXVII.

¶ *Instead of the first Collect at Morning Prayer, shall these two, which next follow, be used.*

O Most mighty God, terrible in thy judgments, and wonderful in thy doings toward the children of men, who in thy heavy displeasure didst suffer the life of our late gracious Sovereign King *Charles* the first to be (as) this day taken away by the hands of cruel and bloody men; We thy sinful creatures here assembled before thee, do in the behalf of all the people of this land, humbly confess, that they were the crying sins of this Nation, which brought down this heavy judgment upon us. But O gracious God, when thou makest inquisition for blood, lay not the guilt of this innocent blood (the shedding whereof nothing but the blood of thy Son can expiate) lay it not to the charge of the people of this land; nor let it ever be required of us, or our posterity. Be merciful, O Lord, be merciful unto thy people, whom thou hast redeemed; and be not angry with us for ever: but pardon us for thy mercies sake, through the merits of thy Son Jesus Christ our Lord. *Amen.*

BLessed Lord, in whose sight the death of thy saints is precious; we magnifie thy Name for thine abundant grace bestowed on our late Martyred Sovereign, by which he was enabled so cheerfully to follow the steps of his blessed Master and Saviour, in a constant meek suffering of all barbarous indignities, and at last resisting unto blood; and even then according to the same pattern, praying for his murderers. Let his memory, O Lord, be ever blessed among us; that we may follow the example of his courage, and constancy, his meekness, and patience, and great charity. And grant, that this our land may be freed from the vengeance of his righteous blood, and thy mercy glorified in the forgiveness of our sins; and all for Jesus Christ his sake our only Mediatour and Advocate. *Amen.*

¶ *In the end of the Litany (which shall always on this Day be used) immediately after the Collect,* [We humbly beseech thee, O Father, *&c.*] *the three Collects next following are to be read.*

O Lord, we beseech thee mercifully hear our prayers, and spare all those who confess their sins unto thee, that they whose consciences by sin are accused, by thy merciful pardon may be absolved, through Christ our Lord *Amen.*

O Most mighty God, and merciful Father, who hast compassion upon all men, and hatest nothing that thou hast made, who wouldest not the death of a sinner, but that he should rather turn from his sin and be saved; Mercifully forgive us our trespasses; receive and comfort us, who are grieved and wearied with the burden of our sins. Thy property is always to have mercy; to thee only it appertaineth to forgive sins. Spare us therefore, good Lord, spare thy people, whom thou hast redeemed; enter not into judgment with thy servants, who are vile earth and miserable sinners; but so turn thine anger from us, who meekly acknowledge our vileness, and truly repent us of our faults; and so make haste to help us in this world, that we may ever live with thee in the world to come, through Jesus Christ our Lord. *Amen.*

TUrn thou us, O good Lord, and so shall we be turned. Be favourable, O Lord, Be favourable to thy people, who turn to thee in weeping, fasting, and praying. For thou art a merciful God, Full of compassion, Long-suffering and of great pity. Thou sparest when we deserve punishment, And in thy wrath thinkest upon mercy. Spare thy people, good Lord, spare them, And let not thine heritage be brought to confusion. Hear us, O Lord, for thy mercy is great, And after the multitude of thy mercies look upon us, through the merits and mediation of thy blessed Son Jesus Christ our Lord. *Amen.*

¶ *In the Communion Service after the Prayer for the King,* [Almighty God whose kingdom is everlasting, &c.] *instead of the Collect for the Day, shall these two be used.*

O most mighty God, *&c.* / Blessed Lord, in whose sight, *&c.* } *As in the Morning Prayers.*

The Epistle. 1 S. Pet. 4. ver. 13. to ver. 23.

The Gospel. S. Matth. 21. ver. 33. to ver. 42.

¶ *After the Nicene Creed, shall be read instead of the Sermon for that day, the first and second parts of the Homily against disobedience and wilful Rebellion, set forth by authority; or the Minister who officiates, shall preach a Sermon of his own composing upon the same argument.*

¶ *In the Offertory shall this Sentence be read.*

Whatsoever ye would that men should do unto you, even so do unto them; for this is the law and the prophets. *S. Matth.* 7. 12.

¶ *After the Prayer,* [For the whole state of Christs Church, *&c.*] *these two Collects following shall be used.*

O Lord, our heavenly Father, who didst not punish us, as our sins have deserved, but hast in the midst of judgment remembred mercy; We acknowledge it thine especial favour, that though for our many and great provocations, thou didst suffer thine Anointed blessed King *Charles* the First (as) this day to fall into the hands of violent, and blood-thirsty men, and barbarously to be murdered by them; yet thou didst not leave us for ever, as sheep without a shepherd, but by thy gracious providence didst miraculously preserve the undoubted Heir of his Crowns, our then gracious Sovereign King *Charles* the second, from his bloody enemies, hiding him under the shadow of thy wings, until their tyranny was overpast; and didst bring him back, in thy good time, to sit upon the throne of his Father; and, together with the Royal Family, didst restore to us our ancient Government in Church and State. For these thy great and unspeakable mercies, we render to thee our most humble thanks from the bottom of our hearts; beseeching thee, still to continue thy gracious protection over the whole Royal Family, and to grant to our gracious Sovereign, King *WILLIAM* a long, and a happy Reign over us: So we, that are thy people, will give thee thanks for ever, and will alway be shewing forth thy praise from generation to generation, through Jesus Christ our Lord and Saviour. *Amen.*

AND grant, O Lord, we beseech thee, that the course of this world may be so peaceably ordered by thy governance, that thy Church may joyfully serve thee in all godly quietness, through Jesus Christ our Lord. *Amen.*

The

The Order for Evening Prayer.

¶ *The Hymn appointed to be used at Morning Prayer, instead of* Venite, exultemus, *shall here also be used before the Proper Psalms.*

Righteous art thou, O Lord, *&c.*

¶ *Proper Psalms.* LXXIX, XCIV, LXXXV.

¶ *Proper Lessons.*

The First. Jer. 12. *or* Dan. 9. *to ver.* 22.
The Second. Heb. 11. 32. *and* 12 *to ver.* 7.

¶ *Instead of the first Collect at Evening Prayer, shall these two which next follow be used.*

O Blessed Lord God, who by thy wisdom not only guidest, and orderest all things most suitably to thine own justice; but also performest thy pleasure in such a manner, that we cannot but acknowledge thee to be righteous in all thy ways, and holy in all thy works: We thy sinful people do here fall down before thee, confessing that thy judgments were right, in permitting cruel men, sons of Belial, as this day, to imbrue their hands in the blood of thine Anointed; we having drawn down the same upon our selves, by the great and long provocations of our sins against thee. For which we do therefore here humble our selves before thee; imploring thy mercy for the pardon of them all; and that thou wouldst deliver this nation from blood-guiltiness, (that of this day especially) and turn from us and our posterity all those judgments which we by our sins have deserved: Grant this for the all sufficient merits of thy Son our Saviour Jesus Christ. *Amen.*

Blessed God, just and powerful, who didst permit thy dear Servant, our late dread Sovereign King *Charles* the First, to be, as upon this day, given up to the violent outrages of wicked men, to be despitefully used, and at last murdered by them: Though we cannot reflect upon so foul an act, but with horrour and astonishment; yet do we most gratefully commemorate the glories of thy grace which then shined forth in thine Anointed; whom thou wert pleased, even at the hour of death, to endue with an eminent measure of exemplary patience, meekness, and charity, before the face of his cruel enemies. And albeit thou didst suffer them to proceed to such an height of violence as to kill him, and to take possession of his Throne; yet didst thou in great mercy preserve his Son, whose right it was, and at length by a wonderful providence bring him back, and set him thereon, to restore thy true Religion, and to settle peace amongst us: For which we glorifie thy Name, through Jesus Christ, our blessed Saviour. *Amen.*

¶ *Immediately after the Collect* [Lighten our darkness, *&c.*] *shall these three next following be used.*

O Lord, we beseech thee, *&c.*

O most mighty God, and merciful Father, *&c.* } *As before at Morning Prayer.*

Turn thou us, O good Lord, and so, *&c.* }

¶ *Immediately before the Prayer of S.* Chrysostom, *shall this Collect, which next followeth, be used.*

Almighty and everlasting God, whose righteousness is like the strong mountains, and thy judgments like the great deep; and who by that barbarous murder, as upon this day, committed upon the Sacred Person of thine Anointed, hast taught us, that neither the greatest of kings, nor the best of men, are more secure from violence then from natural death; Teach us also hereby so to number our days, that we may apply our hearts unto wisdom. And grant that neither the splendour of any thing that is great, nor the conceit of any thing that is good in us, may any ways withdraw our eyes from looking upon our selves as sinful dust and ashes; but that according to the example of this thy blessed Martyr, we may press forward toward the prize of the high calling that is before us, in faith and patience, humility and meekness, mortification and self-denial, charity and constant perseverance unto the end; And all this for thy Son our Lord Jesus Christ his sake: To whom with thee and the Holy Ghost, be all honour and glory, world without end. *Amen.*

A Form of Prayer with Thanksgiving to Almighty God, for having put an end to the great Rebellion by the Restitution of the King and Royal Family, and the Restauration of the Government after many years Interruption: Which unspeakable Mercies were wonderfully compleated upon the Twenty ninth of *May*, in the Year 1660. And in memory thereof, that Day in every Year is by Act of Parliament appointed to be for ever kept holy.

The Act of Parliament made in the Twelfth, and confirmed in the Thirteenth Year of King Charles *the Second, for the observation of the Twenty ninth day of* May *yearly, as a Day of Publick Thanksgiving, is to be read publickly in all Churches at Morning Prayer, immediately after the* Nicene *Creed on the Lords Day next before every such Twenty ninth of* May, *and notice to be given for the due observation of the said Day.*

¶ *The Service shall be the same with the usual Office for Holy days; except where it is in this Office otherwise appointed.*

¶ *If this day shall happen to be* Ascension-day, *or* Whitsunday, *the Collects of this Office are to be added to the Offices of those Festivals in their proper places; And if* Munday *or* Tuesday *in* Whitsun-week, *or* Trinity-Sunday, *the Proper Psalms here appointed for this Day, instead of those of ordinary course, shall be also used, and the Collects added as before; And in all these cases the rest of this Office shall be omitted: But if it shall happen to be any other Sunday, this whole Office shall be used, as it followeth entirely. And what Festival soever shall happen to fall upon this solemn Day of Thanksgiving, the following Hymn appointed instead of* Venite, exultemus, *shall be constantly used.*

¶ *Morning Prayer shall begin with these Sentences.*

To the Lord our God belong mercies and forgivenesses, though we have rebelled against him: neither have we obeyed the voice of the Lord our God, to walk in his laws which he set before us. *Dan.* ix. 9, 10.

It is of the Lords mercies that we were not consumed: because his compassions fail not. *Lam.* iii. 22.

¶ *Instead of* Venite, exultemus, *shall be said or sung this Hymn following; one Verse by the Priest, and another by the Clerk and People.*

My song shall be always of the loving kindness of the Lord: with my mouth will I ever be shewing forth his truth from one generation to another. *Psal.* lxxxix. 1.

The merciful and gracious Lord hath so done his marvellous works: that they ought to be had in remembrance. Psal. cxi. 4.

Who can express the noble acts of the Lord; or shew forth all his praise? *Psal.* cvi. 2.

The works of the Lord are great; sought out of all them that have pleasure therein. Psal. cxi. 2.

The Lord setteth up the meek: and bringeth the

ungodly down to the ground. *Pſal.* cxlvii. 6.

The Lord executeth righteouſneſs and judgment: for all them that are oppreſſed with wrong. Pſal. ciii. 6.

For he will not always be chiding: neither keepeth he his anger for ever. *verſ.* 9.

He hath not dealt with us after our ſins: nor rewarded us according to our wickedneſs. ver. 10.

For look how high the heaven is in compariſon of the earth: ſo great is his mercy toward them that fear him. *Pſal.* ciii. 11.

Yea, like as a father pitieth his own children: even ſo is the Lord merciful unto them that fear him. verſ. 13.

Thou, O God, haſt proved us: thou haſt tried us, even as ſilver is tried. *Pſal.* lxvi. 9.

Thou ſuffereſt men to ride over our heads, we went through fire and water: but thou haſt brought us out into a wealthy place. verſ. 11.

Oh, how great troubles and adverſities haſt thou ſhewed us! and yet didſt thou turn and refreſh us: yea, and broughteſt us from the deep of the earth again. *Pſal.* lxxi. 18.

Thou didſt remember us in our low eſtate, and redeem us from our enemies: for thy mercy endureth for ever. Pſal. cxxxvi. 23, 24.

Lord, thou art become gracious unto thy land: thou haſt turned away the captivity of Jacob. *Pſal.* lxxxv. 1.

God hath ſhewed us his goodneſs plenteouſly: and God hath let us ſee our deſire upon our enemies. Pſal. lix. 10.

They are brought down and fallen: but we are riſen and ſtand upright. *Pſal.* xx. 8.

There are they fallen, all that work wickedneſs: they are caſt down, and ſhall not be able to ſtand. *Pſal.* xxxvi. 12.

The Lord hath been mindful of us, and he ſhall bleſs us: even he ſhall bleſs the houſe of Iſrael, he ſhall bleſs the houſe of Aaron. *Pſal.* cxv. 12.

He ſhall bleſs them that fear the Lord: both ſmall and great. verſ. 13.

O that men would therefore praiſe the Lord for his goodneſs: and declare the wonders that he doth for the children of men! *Pſal.* cvii. 21.

That they would offer unto him the ſacrifice of thankſgiving: and tell out his works with gladneſs. Pſal. cvii. 22.

And not hide them from the children of the generations to come: but ſhew the honour of the Lord, his mighty and wonderful works that he hath done. *Pſal.* lxxviii. 4.

That our poſterity may alſo know them, and the children that are yet unborn: and not be as their forefathers, a faithleſs and ſtubborn generation. Pſal. lxxviii. 6, 9.

Give thanks O Iſrael, unto God the Lord, in the congregations: from the ground of the heart. *Pſal.* lxviii. 26.

Praiſed be the Lord daily: even the God who helpeth us, and poureth his benefits upon us. verſ. 19.

O let the wickedneſs of the wicked come to an end: but eſtabliſh thou the righteous. *Pſal.* vii. 9.

Let all thoſe that ſeek thee, be joyful and glad in thee: and let all ſuch as love thy ſalvation, ſay always, The Lord be praiſed. Pſal. xl. 19.

Glory be to the Father, and to the Son: and to the holy Ghoſt;

As it was in the beginning, is now, and ever ſhall be: world without end. Amen.

¶ Proper Pſalms.

CXXIV. CXXVI. CXXIX. CXVIII.

¶ Proper Leſſons.

The Firſt. 2 Sam. xix. *to ver.* 9. or Num. xv. *Te Deum.*
The Second, the Epiſtle of Saint Jude, *Jubilate Deo.*

¶ *The Suffrages next after the Creed, ſhall ſtand thus.*

Prieſt. O Lord, ſhew thy mercy upon us.
Anſwer. *And grant us thy ſalvation.*
Prieſt. O Lord ſave the King.
Anſwer. *Who putteth his truſt in thee.*
Prieſt. Send him help from thy holy place.
Anſwer. *And evermore mightily defend him.*
Prieſt. Let his enemies have no advantage againſt him.
Anſwer. *Let not the wicked approch to hurt him.*
Prieſt. Endue thy Miniſters with righteouſneſs.
Anſwer. *And make thy choſen People joyful.*
Prieſt. Give peace in our time, O Lord.
Anſwer. *Becauſe there is none other that fighteth for us, but only thou, O God.*
Prieſt. Be unto us, O Lord, a ſtrong Tower.
Anſwer. *From the face of our enemies.*
Prieſt. O Lord, hear our prayer.
Anſwer. *And let our cry come unto thee.*

¶ *Inſtead of the firſt Collect, at Morning Prayer ſhall theſe two which follow be uſed.*

O Almighty God, who art a ſtrong tower of defence unto thy ſervants againſt the face of their enemies; We yield thee praiſe and thanks, for the wonderful deliverance of theſe Three Kingdoms from THE GREAT REBELLION, and all the Miſeries and Oppreſſions conſequent thereupon, under which they had ſo long groan'd. We acknowledge it thy Goodneſs, that we were not utterly delivered over as a prey unto them: Beſeeching thee ſtill to continue ſuch thy mercies towards us; that all the world may know, that thou art our Saviour and mighty deliverer, through Jeſus Chriſt our Lord. *Amen.*

O Lord God of our ſalvation, who haſt been exceedingly gracious unto this land, and by thy miraculous Providence didſt deliver us out of our miſerable confuſions, by reſtoring to us, and to his own juſt and undoubted Rights, our then moſt gracious Sovereign Lord, thy Servant King *Charles* the Second, (notwithſtanding all the power and malice of his enemies) and by placing him in the Throne of this kingdom; thereby reſtoring alſo unto us the publick and free profeſſion of thy true Religion and worſhip, together with our former peace and proſperity, to the great comfort and joy of our hearts: we are here now before thee, with all due thankfulneſs, to acknowledge thine unſpeakable Goodneſs herein, as upon this day, ſhewed unto us, and to offer up our ſacrifice of praiſe for the ſame, unto thy great and glorious Name; humbly beſeeching thee to accept this our unfeigned though unworthy oblation of our ſelves: Vowing all holy Obedience in Thought, word and work unto thy divine Majeſty; and promiſing in thee and for thee all loyal and dutiful Allegiance to thine Anointed Servant now ſet over us, and to his Heirs after him: whom we beſeech thee to bleſs with all increaſe of Grace, Honour and Happineſs in this world, and to crown him with Immortality and Glory in the world to come, for Jeſus Chriſt his ſake, our only Lord and Saviour. *Amen.*

¶ *In the end of the Litany (which ſhall always this day be uſed) after the Collect,* [We humbly beſeech thee, O Father, *&c.*] *ſhall this be ſaid which next followeth.*

Almighty God, who haſt in all ages ſhew'd forth thy power and mercy in the miraculous and gracious Deliverances of thy Church, and in the Protection of righteous and religious Kings and States, profeſſing thy holy and eternal Truth, from the malicious conſpiracies and wicked practices of all their enemies: We yield unto thee from the very bottom of our hearts unfeigned thanks and praiſe, as for thy many great and publick Mercies, ſo eſpecially for that ſignal and wonderful Deliverance by thy wiſe and good providence, as upon this day, compleated and vouchſafed to our then moſt gracious Sovereign King *Charles* the Second, and all the Royal Family: And in them and with them to this whole Church and State, and all Orders and Degrees of men in both, from the unnatural Rebellion, Uſurpation and Tyranny of ungodly and cruel men, and from the ſad confuſions and ruine thereupon enſuing. From all theſe, O gracious, and merciful Lord God, not our merit, but thy mercy; not our foreſight, but thy providence; not our own arm, but thy right hand, and thine arm, and the light of thy Countenance did reſcue and deliver us; even becauſe thou hadſt a favour unto us. And therefore not unto us, O Lord, not

unto

unto us, but unto thy Name be aſcribed all Honour, Glory and Praiſe, with moſt humble and hearty thanks, in all Churches of the Saints: Even ſo, bleſſed be the Lord our God, who alone doth wonderous things; And bleſſed be the Name of his Majeſty for ever, through Jeſus Chriſt our Lord and Saviour. *Amen.*

¶ *In the Communion-Service, immediately before the reading of the Epiſtle ſt all theſe two Collects be uſed, inſtead of the Collect for the King, and the Collect of the Day.*

O Almighty God, who art a ſtrong Tower of Defence unto thy ſervants againſt the face of their enemies; We yield thee Praiſe and Thanks for the wonderful deliverance of theſe three Kingdoms from THE GREAT REBELLION, and all the miſeries and oppreſſions conſequent thereupon, under which they had ſo long groan'd. We acknowledge it thy goodneſs that we were not utterly delivered over as a prey unto them: beſeeching thee ſtill to continue ſuch thy Mercies towards us; that all the world may know that thou art our Saviour and mighty Deliverer, through Jeſus Chriſt our Lord. *Amen.*

O Lord God of our Salvation, who haſt been exceedingly gracious unto this land, and by thy miraculous Providence didſt deliver us out of our miſerable Confuſions, by reſtoring to us, and to his own juſt and undoubted Rights, our then moſt gracious Sovereign Lord, thy Servant King *Charles* the Second, (notwithſtanding all the power and malice of his enemies) and by placing him in the Throne of this Kingdom; thereby reſtoring alſo unto us the publick and free profeſſion of thy true Religion and Worſhip, together with our former Peace and Proſperity, to the great comfort and joy of our hearts: We are here now before thee, with all due thankfulneſs to acknowledge thine unſpeakable goodneſs herein, as upon this day, ſhewed unto us, and to offer up our ſacrifice of praiſe for the ſame, unto thy great and glorious Name; humbly beſeeching thee to accept this our unfeigned, though unworthy oblation of our ſelves: Vowing all holy Obedience in Thought, Word and Work, unto thy Divine Majeſty; and promiſing in thee and for thee all loyal and dutiful Allegiance to thine Anointed Servant now ſet over us, and to his Heirs after him: whom we beſeech thee to bleſs with all increaſe of grace, honour and happineſs in this world, and to crown him with Immortality and glory in the world to come, for Jeſus Chriſt his ſake, our only Lord and Saviour. *Amen.*

¶ *The Epiſtle.* 1 S. Pet. II. ver. 11. to ver. 17.

¶ *The Goſpel.* S. Matth. XXII. ver. 16. to ver. 22.

¶ *In the Offertory ſhall this Sentence be read.*

Not every one that ſaith unto me Lord, Lord, ſhall enter into the Kingdom of Heaven; but he that doth the will of my Father which is in heaven. *S. Mat.* 7. 21.

¶ *After the Prayer* [For the whole ſtate of Chriſts Church, &c.] *this Collect following ſhall be uſed.*

Almighty God and Heavenly Father, who of thine infinite and unſpeakable goodneſs towards us, didſt in a moſt extraordinary and wonderful manner diſappoint and overthrow the wicked Deſigns of thoſe traiterous, heady and high minded men, who under the pretence of Religion, and thy moſt holy Name, had contrived, and well nigh effected the utter deſtruction of this Church and Kingdom: As we do this day moſt heartily and devoutly adore and magnifie thy glorious Name for this thine infinite gracious goodneſs already vouchſafed to us; ſo we moſt humbly beſeech thee to continue thy grace and favour towards us, hiding and covering us under the ſhadow of thy wings, that no ſuch diſmal calamity may ever again fall upon us. To this end ſend forth thy light and thy truth, for the diſcovery of theſe depths of Satan, this myſtery of iniquity. Infatuate and defeat all the ſecret counſels of the ungodly. Abate their pride, aſſwage their malice, and confound their devices. Strengthen the hands of our gracious Sovereign King *WILLIAM*, and all that are put in Authority under him, with judgment and Juſtice, to cut off all ſuch workers of iniquity, as turn Religion into Rebellion, and Faith into Faction; that they may never again prevail againſt us, nor triumph in the ruine of the monarchy, and thy Church amongſt us. Protect and defend our Sovereign Lord the King, with the whole Royal Family, from all Treaſons and Conſpiracies. Be unto him an helmet of Salvation, and a ſtrong Tower of Defence againſt the face of all his enemies. As for thoſe that are implacable, clothe them with ſhame and confuſion, but upon himſelf and his poſterity let the Crown for ever flouriſh. So we that are thy people and the ſheep of thy Paſture ſhall give thee thanks for ever, and will always be ſhewing forth thy praiſe from generation to generation, through Jeſus Chriſt our only Saviour and Redeemer; to whom with thee, O Father, and God the Holy Ghoſt, be glory in the Church throughout all ages, world without end. *Amen.*

FINIS.

Marie R.

OUR *Will and Pleasure is, That these Three Forms of Prayer and Service, made for the Fifth of* November, *the Thirtieth of* January, *and the Twenty ninth of* May, *be forthwith Printed and Published, and for the future annexed to the Book of Common Prayer, and Liturgy of the Church of* England, *to be used yearly on the said Days, in all Cathedral and Collegiate Churches and Chapels, in all Chapels of Colledges and Halls within both Our Universities, and of Our Colledges of* Eaton *and* Winchester, *and in all Parish Churches, and Chapels within our Kingdom of* England, *Dominion of* Wales, *and Town of* Berwick *upon* Tweed.

Given at Our Court at *Whitehall* the Sixth day of *October*, 1692. In the Fourth Year of Our Reign.

By Her Majesties Command.

Nottingham.

The Thirty Nine ARTICLES OF RELIGION.

I. *Of Faith in the Holy Trinity.*

THERE is but one living and true God, everlasting, without body, parts, or passions; of infinite power, wisdom, and goodness, the Maker and Preserver of all things both visible and invisible. And in unity of this Godhead there be three Persons, of one substance, power and eternity; the Father, the Son, and the Holy Ghost.

II. *Of the Word or Son of God, which was made very man.*

THE Son, which is the Word of the Father, begotten from everlasting of the Father, the very and eternal God of one substance with the Father, took mans nature in the womb of the blessed Virgin, of her substance: so that two whole and perfect natures, that is to say, the Godhead and manhood, were joyned together in one Person, never to be divided, whereof is one Christ, very God and very man, who truly suffered, was crucified, dead and buried, to reconcile his Father to us, and to be a sacrifice, not only for original guilt, but also for actual sins of men.

III. *Of the going down of Christ into Hell.*

AS Christ died for us, and was buried: so also is it to be believed, that he went down into Hell.

IV. *Of the resurrection of Christ.*

CHrist did truly rise again from death, and took again his body, with flesh, bones, and all things appertaining to the perfection of mans nature, wherewith he ascended into heaven, and there sitteth, until he return to judge all men at the last day.

V. *Of the Holy Ghost.*

THE Holy Ghost, proceeding from the Father and the Son, is of one Substance, Majesty and Glory, with the Father and the Son, very and eternal God.

VI. *Of the sufficiency of the holy Scriptures for Salvation.*

HOly Scripture containeth all things necessary to Salvation: so that whatsoever is not read therein, nor may be proved thereby, is not to be required of any man, that it should be believed as an Article of the Faith, or be thought requisite or necessary to Salvation. In the name of the holy Scripture, we do understand those Canonical Books of the Old and New Testament, of whose authority was never any doubt in the Church.

¶ *Of the Names and Number of the Canonical Books.*

Genesis.
Exodus.
Leviticus.
Numeri.
Deuteronomium.
Josue.
Judges.
Ruth.
The I. Book of Samuel.
The II. Book of Samuel.
The I. Book of Kings.
The II. Book of Kings.
The I. Book of Chronicles.
The II. Book of Chronicles.
The I. Book of Esdras.
The II. Book of Esdras.
The Book of Hester.
The Book of Job.
The Psalms.
The Proverbs.
Ecclesiastes, or Preacher.
Cantica, or Songs of Solomon.
IV. Prophets the greater.
XII. Prophets the less.

And the other Books (as *Hierom* saith) the Church doth read for example of life and instruction of manners; but yet doth it not apply them to establish any Doctrine; Such are these following.

The III. Book of Esdras.
The IV. Book of Esdras.
The Book of Tobias.
The Book of Judith.
The rest of the Book of Hester.
The Book of Wisdom.
Jesus the son of Sirach.
Baruch the Prophet.
The Song of the three Children.
The Story of Susanna.
Of Bel and the Dragon.
The Prayer of Manasses.
The I Book of Maccabees.
The II. Book of Maccabees.

All the Books of the New Testament, as they are commonly received, we do receive and account them Canonical.

VII. *Of the Old Testament.*

THE Old Testament is not contrary to the New: for both in the Old and New Testament, everlasting life is offered to mankind by Christ, who is the only Mediatour between God and man, being both God and man. Wherefore they are not to be heard, which feign that the old Fathers did look only for transitory promises. Although the Law given from God by Moses, as touching Ceremonies and Rites, do not bind Christian men, nor the Civil Precepts thereof ought of necessity to be received in any Common-wealth; yet notwithstanding no Christian man whatsoever, is free from the obedience of the Commandments which are called Moral.

VIII. *Of the three Creeds.*

THE three Creeds, Nice Creed, Athanasius Creed, and that which is commonly called the Apostles Creed, ought throughly to be received and believed: for they may be proved by most certain warrants of Holy Scripture.

IX. *Of original Birth or Sin.*

ORiginal Sin standeth not in the following of *Adam* (as the Pelagians do vainly talk) but it is the fault and corruption of the nature of every man, that naturally is ingendred of the off-spring of *Adam*, whereby man is very far gone from original Righteousness, and is of his own nature inclined to evil, so that the Flesh lusteth always contrary to the Spirit; and therefore in every person born into this world, it deserveth Gods wrath and damnation. And this infection of Nature doth remain, yea, in them that are regenerated, whereby the lust of the flesh, called in Greek, *φρονημα σαρκὸς*, which some do expound the wisdom, some sensuality, some the affection, some the desire of the flesh, is not subject to the Law of God. And although there is no condemnation for them that believe and are baptized, yet the Apostle doth confess, that concupiscence and lust hath of it self the nature of sin.

X. *Of Free-will.*

THE condition of man after the fall of *Adam*, is such, that he cannot turn and prepare himself by his own natural strength and good works to faith and calling upon God: wherefore we have no power to do good works pleasant and acceptable to God without the grace of God by Christ preventing us, that we may have a good will, and working with us, when we have that good will.

XI. *Of the Justification of man.*

WE are accounted righteous before God, only for the merit of our Lord and Saviour Jesus Christ by Faith, and not for our own works, or deservings. Wherefore, that we are justified by Faith only, is a most wholsom Doctrine, and very full of comfort, as more largely is expressed in the Homily of Justification.

XII. *Of good works.*

ALbeit that good Works, which are the fruits of Faith, and follow after Juſtification, cannot put away our ſins, and endure the ſeverity of Gods judgment, yet are they pleaſing and acceptable to God in Chriſt, and do ſpring out neceſſarily of a true and lively Faith, inſomuch that by them a lively Faith may be as evidently known, as a tree diſcerned by the fruit.

XIII. *Of works before Juſtification.*

WOrks done before the grace of Chriſt, and the inſpiration of his Spirit, are not pleaſant to God, foraſmuch as they ſpring not of Faith in Jeſu Chriſt, neither do they make men meet to receive grace, or (as the School-Authors ſay) deſerve grace of congruity: yea, rather for that they are not done as God hath willed and commanded them to be done we doubt not but they have the nature of ſin.

XIV. *Of works of Supererogation.*

VOluntary Works beſides, over and above Gods commandments, which they call Works of Supererogation, cannot be taught without arrogancy and impiety. For by them men do declare, That they do not only render unto God as much as they are bound to do, but that they do more for his ſake, then of bounden duty is required: whereas Chriſt ſaith plainly, When ye have done all that are commanded to you, ſay, We are unprofitable ſervants.

XV. *Of Chriſt alone without ſin.*

CHriſt in the truth of our nature, was made like unto us in all things (ſin only except) from which he was clearly void, both in his fleſh, and in ſpirit. He came to be a Lamb without ſpot, who by ſacrifice of himſelf once made, ſhould take away the ſins of the World: and ſin (as St. *John* ſaith) was not in him. But all we the reſt (although baptized, and born again in Chriſt) yet offend in many things, and if we ſay we have no ſin, we deceive our ſelves, and the truth is not in us.

XVI. *Of ſin after Baptiſm.*

NOT every deadly ſin willingly committed after Baptiſm, is ſin againſt the Holy Ghoſt, and unpardonable. Wherefore the grant of repentance is not to be denied to ſuch as fall into ſin after Baptiſm. After we have received the Holy Ghoſt, we may depart from grace given, and fall into ſin, and by the grace of God (we may) ariſe again, and amend our lives. And therefore they are to be condemned, which ſay they can no more ſin as long as they live here, to deny the place of forgiveneſs to ſuch as truly repent.

XVII. *Of Predeſtination and Election.*

PRedeſtination to life, is the everlaſting purpoſe of God, whereby (before the foundations of the world were laid) he hath conſtantly decreed by his Counſel, ſecret to us, to deliver from curſe and damnation, thoſe whom he hath choſen in Chriſt out of mankind, and to bring them by Chriſt to everlaſtlaſting ſalvation, as veſſels made to honour. wherefore they which be endued with ſo excellent a benefit of God, be called according to Gods purpoſe by his Spirit working in due ſeaſon: they through grace obey the calling: they be juſtified freely: they be made ſons of God by adoption: they be made like the image of his only begotten Son Jeſus Chriſt: they walk religiouſly in good works, and at length by Gods mercy they attain to everlaſting felicity.

As the Godly conſideration of Predeſtination and our Election in Chriſt, is full of ſweet, pleaſant, and unſpeakable comfort to godly perſons, and ſuch as feel in themſelves the working of the Spirit of Chriſt, mortifying the works of the fleſh, and their earthly members, and drawing up their mind to high and heavenly things, as well becauſe it doth greatly eſtabliſh & confirm their Faith of eternal ſalvation, to be enjoyed through Chriſt, as becauſe it doth fervently kindle their love towards God: So, for curious and carnal perſons lacking the Spirit of Chriſt, to have continually before their eyes the ſentence of Gods Predeſtination, is a moſt dangerous downfall, whereby the devil doth thruſt them either into deſperation, or into wretchleſneſs of moſt unclean living, no leſs perillous then deſperation.

Furthermore, we muſt receive Gods promiſes in ſuch wiſe as they be generally ſet forth to us in holy Scripture: and in our doings, that will of God is to be followed, which we have expreſly declared unto us in the Word of God.

XVIII. *Of obtaining eternal Salvation only by the Name of Chriſt.*

THey alſo are to be had accurſed, that preſume to ſay, that every man ſhall be ſaved by the Law or Sect which he profeſſeth, ſo that he be diligent to frame his life according to that Law, and the light of nature. For holy Scripture doth ſet out unto us only the name of Jeſus Chriſt, whereby men muſt be ſaved.

XIX. *of the Church.*

THE viſible Church of Chriſt is a Congregation of faithful men, in the which the pure Word of God is preached, and the Sacraments be duly miniſtred, according to Chriſts ordinance, in all thoſe things that of neceſſity are requiſite to the ſame.

As the Church of *Jeruſalem*, *Alexandria*, and *Antioch* have erred: So alſo the Church of *Rome* hath erred, not only in their living and manner of Ceremonies, but alſo in matters of Faith.

XX. *Of the Authority of the Church.*

THE Church hath power to decree Rites and Ceremonies, and Authority in Controverſies of Faith: And yet it is not lawful for the Church to ordain any thing that is contrary to Gods Word written, neither may it ſo expound one place of Scripture, that it be repugnant to another. Wherefore although the Church be a Witneſs and a Keeper of Holy Writ, yet as it ought not to decree any thing againſt the ſame, ſo beſides the ſame ought it not to enforce any thing to be believed for neceſſity of ſalvation.

XXI. *Of the Authority of General Councils.*

GEneral Councils may not be gathered together without the Commandment and Will of Princes. And when they be gathered together (foraſmuch as they be an aſſembly of men, whereof all be not governed with the Spirit and Word of God) they may err, and ſometime have erred, even in things pertaining unto God. Wherefore things ordained by them as neceſſary to ſalvation, have neither ſtrength nor authority, unleſs it may be declared that they be taken out of holy Scripture.

XXII. *Of Purgatory.*

THE Romiſh Doctrine concerning Purgatory, Pardons, Worſhipping and Adoration, as well of Images, as of Reliques, and alſo invocation of Saints, is a fond thing, vainly invented, and grounded upon no warranty of Scripture, but rather repugnant to the Word of God.

XXIII. *Of miniſtring in the Congregation.*

IT is not lawful for any man to take upon him the Office of Publick Preaching, or Miniſtring the Sacraments in the Congregation, before he be lawfully called, and ſent to execute the ſame. And thoſe we ought to judge lawfully called and ſent, which be choſen and called to this Work by men who have publick Authority given unto them in the Congregation, to call and ſend Miniſters into the Lords Vineyard.

XXIV. *Of ſpeaking in the Congregation, in ſuch a tongue as the People underſtandeth.*

IT is a thing plainly repugnant to the Word of God, and the Cuſtom of the Primitive Church, to have Publick Prayer in the Church, or to miniſter the Sacraments in a Tongue not underſtood of the People.

XXV. *Of the Sacrament.*

SAcraments ordained of Chriſt, be not only badges or tokens of Chriſtian mens Profeſſion: but rather they be certain ſure Witneſſes, and effectual ſigns of Grace and Gods good will towards us, by the which he doth work inviſibly in us, and doth not only quicken, but alſo ſtrengthen and confirm our Faith in him.

There are two Sacraments ordained of Chriſt our Lord in the Goſpel, that is to ſay, Baptiſm, and the Supper of the Lord.

Thoſe five commonly called Sacraments, That is to ſay, Confirmation, Penance, Orders, Matrimony, and Extreme Unction, are not to be counted for Sacraments of the Goſpel being ſuch as have grown, partly of the corrupt following of the Apoſtles, partly are ſtates of life allowed by the Scriptures: but yet have not like nature of Sacraments with Baptiſm and the Lords Supper, for that they have not any viſible Sign or Ceremony ordained of God.

The Sacraments were not ordained of Chriſt to be gazed upon, or to be carried about, but that we ſhould duly uſe them. And in ſuch only as worthily receive the ſame, they have a wholſom effect or opperation: but they that receive them unworthily, purchaſe to themſelves damnation, as St. *Paul* ſaith.

XXVI. *Of the unworthineſs of the Miniſters, which hinder not the effects of the Sacraments.*

ALthough in the viſible Church the evil be ever mingled with the good, and ſometime the evil have chief authority in the miniſtration of the Word and Sacraments: yet foraſmuch as they do not the ſame in their own name, but in Chriſts, and

and do minister by his Commission and Authority, we may use their Ministry, both in hearing the Word of God, and in receiving of the Sacraments. Neither is the effect of Christs Ordinance taken away by their wickedness, nor the grace of Gods gifts diminished from such, as by faith, and rightly do receive the Sacraments ministred unto them, which be effectual, because of Christs institution and promise, although they be ministred by evil men.

Nevertheless, it appertaineth to the discipline of the Church that enquiry be made of evil ministers, and that they be accused by those that have knowledge of their offences: and finally being found guilty, by just judgment be deposed.

XXVII. *Of Baptism.*

BAptism is not only a Sign of Profession, and mark of Difference, whereby Christian men are discerned from others that be not Christned: but it is also a Sign of Regeneration or new Birth, whereby, as by an instrument, they that receive Baptism rightly, are grafted into the Church: the Promises of the forgiveness of sin, and of our Adoption to be the sons of God, by the Holy Ghost, are visibly signed and sealed: Faith is confirmed, and grace increased by virtue of Prayer unto God. The Baptism of young Children is in any wise to be retained in the Church, as most agreeable with the institution of Christ.

XXVIII. *Of the Lords Supper.*

THe Supper of the Lord is not only a Sign of the love that Christians ought to have among themselves one to another: but rather it is a Sacrament of our redemption by Christs death: Insomuch that to such as rightly, worthily, and with Faith receive the same, the Bread which we break, is a partaking of the Body of Christ: and likewise the Cup of Blessing, is a partaking of the Blood of Christ.

Transubstantiation (or the change of the Substance of Bread and Wine) in the Supper of the Lord, cannot be proved by holy Writ: but it is repugnant to the plain words of Scripture, overthroweth the Nature of a Sacrament, and hath given occasion to many superstitions.

The Body of Christ is given, taken, and eaten in the Supper only after an heavenly and spiritual manner. And the mean whereby the Body of Christ is received and eaten in the Supper, is Faith.

The Sacrament of the Lords Supper was not by Christs ordinance, reserved, carried about, lifted up, or worshipped.

XXIX. *Of the wicked which eat not the Body of Christ in the use of the Lords Supper.*

THe wicked and such as be void of a lively Faith, although they do carnally and visibly press with their teeth (as S. *Augustine* saith) the Sacrament of the Body and Blood of Christ: yet in no wise are they partakers of Christ, but rather to their condemnation do eat and drink the Sign or Sacrament of so great a thing.

XXX. *Of both kinds.*

THe Cup of the Lord is not to be denied to the lay people: For both the parts of the Lords Sacrament, by Christs Ordinance and Commandment, ought to be ministred to all Christian men alike.

XXXI. *Of the one Oblation of Christs finished upon the Cross.*

THe offering of Christ once made, is that perfect Redemption, Propitiation, and Satisfaction for all the Sins of the whole world, both original and actual, and there is none other Satisfaction for Sin, but that alone. Wherefore the Sacrifices or Masses, in the which it was commonly said, that the Priest did offer Christ for the quick and the dead, to have Remission of pain or guilt, were blasphemous fables, and dangerous deceits.

XXXII. *Of the Marriage of Priests.*

BIshops, Priests, and Deacons, are not commanded by Gods Law, either to vow the estate of single life, or to abstain from Marriage: Therefore it is lawful for them, as for all other Christian men, to marry at their own discretion, as they shall judge the same to serve better to godliness.

XXXIII. *Of excommunicate persons, how they are to be avoided.*

THat person which by open denunciation of the Church, is rightly cut off from the unity of the Church, and Excommunicated, ought to be taken of the whole multitude of the Faithful, as an Heathen and Publican, until he be openly reconciled by Penance, and received into the Church by a Judge that hath authority thereunto.

XXXIV. *Of the Traditions of the Church.*

IT is not necessary that Traditions and Ceremonies be in all places one, or utterly like; for at all times they have been divers, and may be changed according to the diversity of Countreys, Times, and mens manners, so that nothing be ordained against Gods Word. Whosoever through his private judgment, willingly and purposely doth openly break the Traditions and Ceremonies of the Church, which be not repugnant to the Word of God, and be ordained and approved by common Authority, ought to be rebuked openly, (that other may fear to do the like) as he that offendeth against the common Order of the Church, and hurteth the Authority of the Magistrate, and woundeth the Consciences of the weak Brethren.

A Every particular or National Church, hath authority to ordain, change, and abolish Ceremonies or Rites of the Church, ordained only by mans Authority, so that all things be done to edifying.

XXXV. *Of Homilies.*

THe second Book of Homilies, the several Titles whereof we have joyned under this Article, doth contain a godly and wholsom doctrine, and necessary for these times, as doth the former Book of Homilies, which were set forth in the time of *Edward* the Sixth; and therefore we judge them to be read in Churches by the Ministers, diligently and distinctly, that they may be understood of the People.

¶ *Of the names of the Homilies.*

1 OF the right use of the Church.
2 Against peril of Idolatry.
3 Of Repairing and Keeping clean of Churches.
4 Of good Works, first of Fasting.
5 Against Gluttony and Drunkenness.
6 Against Excess of Apparel.
7 Of Prayer.
8 Of the Place and Time of Prayer.
9 That Common Prayers and Sacraments ought to be ministred in a known Tongue.
10 Of the Reverend Estimation of Gods Word.
11 Of Alms-doing.
12 Of the Nativity of Christ.
13 Of the Passion of Christ.
14 Of the Resurrection of Christ.
15 Of the worthy receiving of the Sacrament of the Body and Blood of Christ.
16 Of the Gifts of the Holy Ghost.
17 For the Rogation Days.
18 Of the state of Matrimony.
19 Of Repentance.
20 Against Idleness.
21 Against Rebellion.

XXXVI. *Of Consecration of Bishops and Ministers.*

THe Book of Consecration of Archbishops and Bishops, and Ordering of Priests and Deacons, lately set forth in the time of *Edward* the Sixth, and confirmed at the same time by Authority of Parliament, doth contain all things necessary to such Consecration and Ordering: neither hath it any thing that of it self is Superstitious and ungodly. And therefore whosoever are Consecrated, or Ordered according to the Rites of that Book, since the second Year of the aforenamed King *Edward*, unto this time, or hereafter shall be Consecrated or Ordered according to the same Rites, we Decree all such to be Rightly, Orderly, and lawfully Consecrated and Ordered.

XXXVII. *Of the Civil Magistrates.*

THe Queens Majesty hath the chief Power in this Realm of *England*, and other her Dominions, unto whom the chief Government of all Estates of this Realm, whether they be Ecclesiastical or Civil, in all causes doth appertain, and is not, nor ought to be subject to any Foreign Jurisdiction.

Where we attribute to the Queens Majesty the chief Government, by which Titles we understand the minds of some slanderous folks to be offended: We give not to our Princes the ministring either of Gods Word, or of the Sacraments, the which thing the Injunctions also lately set forth by *Elizabeth* our Queen do most plainly testifie: but that only Prerogative which we see to have been given always to all godly Princes in Holy Scriptures by God himself, *that is*, That they should rule all Estates and Degrees committed to their charge by God, whether they be Ecclesiastical or Temporal, and restrain with the Civil Sword the stubborn and evil doers.

The Thirty Nine Articles of Religion.

The Bishop of *Rome* hath no Jurisdiction in this Realm of *England*.

The laws of this Realm may punish Christian men with death for hainous and grievous offences.

It is lawful for Christian men, at the Commandment of the Magistrate, to wear weapons, and serve in the Wars.

XXXVIII. *Of Christian mens Goods, which are not common.*

THE Riches and Goods of Christians are not common as touching the Right, Title, and Possession of the same, as certain Anabaptists do falsly boast. Notwithstanding, every man ought of such things as he possesseth, liberally to give Alms to the poor, according to his ability.

XXXIX. *Of a Christian mans Oath.*

AS we confess that vain and rash Swearing is forbidden Christian Men by our Lord Jesus Christ, and *James* his Apostle: So we judge that Christian Religion doth not prohibit, but that a man may swear when the Magistrate requireth, in a cause of faith and charity, so it be done according to the Prophets Teaching, in Justice, Judgment and Truth.

The Ratification.

THis Book of Articles before rehearsed, is again approved, and allowed to be holden and executed within the Realm, by the Assent and Consent of our Sovereign Lady *ELIZABETH*, by the grace of God, of *England*, *France* and *Ireland* Queen, Defender of the Faith, &c. Which Articles were deliberately read, and Confirmed again by the Subscription of the hand of the Archbishop and Bishops of the upper House, and by the Subscription of the whole Clergy of the Nether House in their Convocation, in the Year of our Lord, 1571.

The TABLE.

I. OF Faith in the Trinity.
II. Of Christ the Son of God.
III. Of his going down into Hell.
IV. Of his Resurrection.
V. Of the Holy Ghost.
VI. Of the Sufficiency of the Scripture.
VII. Of the Old Testament.
VIII. Of the three Creeds.
IX. Of Orignal Sin.
X. Of Free-will.
XI. Of Justification.
XII. Of Good Works.
XIII. Of Works of Justification.
XIV. Of Works of Supererogation.
XV. Of Christ alone without Sin.
XVI. Of Sin after Baptism.
XVII. Of Predestination and Election.
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XX. Of the Authority of the Church.
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XXII. Of Purgatory.
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XXV. Of the Sacraments.
XXVI. Of the worthiness of Ministers.
XXVII. Of Baptism.
XXVIII. Of the Lords Supper.
XXIX. Of the wicked, which eat not the Body of Christ.
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XXXI. Of Christs one oblation.
XXXII. Of the Marriage of Priests.
XXXIII. Of Excommunicate Persons.
XXXIV. Of the Traditions of the Church.
XXXV. Of Homilies.
XXXVI. Of Consecration of Ministers.
XXXVII. Of Civil Magistrates.
XXXVIII. Of Christian mens Goods.
XXXIX. Of a Christian mans Oath.
The Ratification.

A TABLE

A TABLE of Offices, and Conditions of Men.

Patriarchs, or *Fathers of Families*, *such as* Abraham, Isaac and Jacob and his sons.

Judges, Temporary supreme governours, immediately appointed by God over the children of Israel.

Kings, And they either of the whole Nation, or after the falling off of the ten tribes, of Judah or Israel.

Elders, Senators, the LXX. or Sanedrin.

Officers, Provosts, Sheriffs, or Executioners.

Judges, Inferiour Rulers, such as determined Controversies in particular Cities.

Israelites, Hebrews descendants from Jacob.

An Hebrew of Hebrews, An Israelite by original Extraction.

A Proselyte of the Covenant, Who was circumcised, and submitted to the whole Law.

A Proselyte of the Gate, or *Stranger*, who worshipped one God, but remained uncircumcised.

Officers under the Assyrian or Persian Monarchs.

Tirshatha, Or Governour appointed by the Kings of Assyria or Persia

Heads of the Captivity, The chief of each Tribe or Family, who exercised a precarious Government during the Captivity.

Under the Grecian Monarchs Superiour Officers.

Maccabees, The Successours of Judas Maccabeus, High Priests, who prended with kingly power.

Under the Roman Emperours.

Presidents, or *Governours*, Sent from Rome with imperial power.

Tetrarchs, Who had kingly power in four Provinces.

Proconsuls, Or Deputies of Provinces.

Inferiour Officers.

Publicans, Or Tax-gatherers

Centurions, Captains of an hundred men.

Ecclesiastical Officers, or Sects of men.

High Priests, Who only might enter the Holy of holies.

Second Priest, or *Sagan*, Who supplied the High Priests Office, in case he were disabled.

High Priest for the war, Set apart for the occasion of an Expedition.

Priests, Levites of the sons of Aaron, divided into 24 Ranks, each Rank serving weekly in the Temple.

Levites, Of the tribe of Levi, but not of Aarons Family; Of these were 3 Orders, Gershonites, Kohathites, Merarites, several sons of Levi.

Nethinims, Inferiour servants to the Priests and Levites, (not of their Tribe) to draw water, and cleave wood, *&c.*

Prophets, Anciently called *Seers*, who foretold future events, and denounc'd Gods judgments.

Children of the Prophets, Their Disciples or Scholars.

Wisemen, Called so in imitation of the eastern Magi, or Gentile Philosophers.

Scribes, Writers, and Expounders of the Law.

Disputers, That raised and determined Questions out of the Law.

Rabbies, Or Doctors, Teachers of Israel.

Libertines, Freed-men of Rome, who being Jews or Proselytes, had a Synagogue or Oratory for themselves.

Gaulonites, or *Galileans*, Who pretended it unlawful to obey a heathen Magistrate.

Herodians, Who shaped their Religion to the times, and particularly flattered Herod.

Epicureans, Who placed all happiness in pleasure.

Stoicks, Who denied the liberty of the will, and pretended all events determined by fatal necessity.

Simon Magus, Author of the Heresie of the *Gnosticks*, who taught that men, how ever vicious their practice was, should be saved by their knowledge.

Nicolaitans, The Disciples of *Nicolas*, one of the seven Deacons, who taught the community of wives.

Nazarites, Who under a vow abstained from wine, *&c.*

Nazarens, Jews professing Christianity.

Zelots, *Sicarii*, or *Murderers*, Who under pretence of the Law, thought themselves authorized to commit any outrage.

Pharisees, Separatists, who upon the opinion of their own godliness despised all others.

Sadducees, Who denied the Resurrection of the dead, Angels, and Spirits.

Samaritans, Mongrel Professors, partly heathen, and partly Jews, the offspring of the Assyrians sent to Samaria.

Apostles, Missionaries, or persons sent; They who were sent by our Saviour, from their number, were called, The twelve.

Bishops, Successours of the Apostles in the Government of the Church.

Deacons, Officers chosen by the Apostles to take care of the poor.

A Table of KINDRED and AFFINITY, wherein whosoever are related, are forbidden in Scripture, and our Laws to marry together.

A man may not marry his

1 Grandmother.
2 Grandfathers wife.
3 Wifes Grandmother.
4 Fathers sister.
5 Mothers sister.
6 Fathers brothers wife.
7 Mothers brothers wife.
8 Wifes fathers sister.
9 Wifes mothers sister.
10 Mother.
11 Step-mother.
12 Wifes mother.
13 Daughter.
14 Wifes daughter.
15 Sons wife.
16 Sister.
17 Wifes sister.
18 Brothers wife.
19 Sons daughter.
20 Daughters daughter.
21 Sons sons wife.
22 Daughters sons wife.
23 Wifes sons daughter.
24 Wifes daughters daughter.
25 Brothers daughter.
26 Sisters Daughter.
27 Brothers sons wife.
28 Sisters sons wife.
29 Wifes brothers daughter.
30 Wifes sisters daughter.

A woman may not marry with her

1 Grandfather.
2 Grandmothers husband.
3 Husbands Grandfather.
4 Fathers brother.
5 Mothers brother.
6 Fathers sisters husband.
7 Mothers sisters husband.
8 Husbands fathers brother.
9 Husbands mothers brother.
10 Father.
11 Step-father.
12 Husbands father.
13 Son.
14 Husbands son.
15 Daughters husband.
16 Brother.
17 Husbands brother.
18 Sisters husband.
19 Sons son.
20 Daughters son.
21 Sons daughters Husband.
22 Daughters daughters husband.
23 Husbands sons son.
24 Husbands daughters son.
25 Brothers son.
26 Sisters son.
27 Brothers daughters husband.
28 Sisters daughters husband.
29 Husbands brothers Son.
30 Husbands sisters son.

TABLES.

A Table of Weights and Measures mentioned in Scripture.

Measures of Application.

A hairs breadth, 48 *part of an inch.*
A finger, *somewhat less then an inch.*
A hands breadth, 3 *inches.*
A span, 9 *inches.*
A foot, 12 *inches.*
A cubit, *a foot and a half.*
An holy cubit, *a yard.*
The Kings cubit, *a foot and nine inches.*
A reed, 6 *cubits and a hands breadth.*
A pace, 5 *feet.*
A furlong, 125 *paces.*
A mile, 1000. *paces.*
A sabbath days journey, 600 *paces.*

Measures of Capacity, of things that are dry.

A kab, *a quart.*
An omer, 3 *pints and half.*
A measure, or seah, *a gallon and half.*
An epha, *half bushel and pottle.*
Half homer, or lethec, 7 *bushels and quart.*
An homer, or cor, 14 *bushels and pottle.*

Measures of Liquids.

A log, *half a pint.*
A hin, 3 *quarts.*
A bath, 9 *gallons*, 3 *quarts.*
A pot or sextary, *a pint and half.*
A measure, or choenix, *a quart.*
A firkin, 4 *gallons and half.*

Weights of Appension, or Counterpoise.

A shekel in weight, *a quarter of an ounce.*
A shekel of the sanctuary, *half an ounce.*
A pound, 12 *ounces.*
A talent, 62 *pound.*
A mules burthen, *two hundred weight.*

A Table of Money.

A mite, *three parts of one Quadrans.*
A quadrans, or farthing, *two mites.*
An assary, or farthing, *half peny farthing.*
A gerah, or piece of money, *peny half peny.*
A drachm, or peny, *seven pence half peny.*
A didrachm, or shekel, *one shilling three pence.*
A stater, or shekel of the sactuary, *two shillings six pence.*
A mina, or pound. 3. 2. 8.
A talent of silver, 187. 10. 00.

Gold Coins.

A shekel of gold, piece, a darcon, darius, or drachm of gold, 0. 15. 0.
A pound of gold, 75. 0. 0.
A talent of gold, 2250. 0. 0.

A Table of Time.

1 Abib or Nisan.	1. {March. April.	5 Ab.	5 {July. August.	9 Chisleu.	9 {November. December.
2 Zif. or Jiar.	2. {April. May.	6 Elul.	6 {August. September.	10 Thebeth	10 {December. January.
3 Sivan	3. {May. June.	7 Ethanim. or Tisri.	7 {September. October.	11 Shebeth	11 {January. February.
4 Thamuz.	4. {June. July.	8 Bul. or Marchesh.	8 {October. November.	12 Adar, or Veadar.	12 {February. March.

Days of the Week.

1 Day of the week, *Sunday.*
2 Day, *Munday.*
3 Day, *Tuesday.*
4 Day, *Wednesday.*
5 Day, *Thursday.*
6 Day, *Friday.*
7 or Sabbath, *Saturday.*

Hours of the Day.

1. 2. 3. 4. 5. 6.
Morning from 6 to
7. 8. 9. 10. 11 6. 12.
Afternoon from 12 to
1. 2. 3. 4. 5. 6.

Watches.

The first watch, *from evening to 9 at night.*
The second, or middle watch, *from 9 to midnight.*
The third watch, or cock crowing, *from midnight, till 3 in the morning.*
The fourth, or morning watch *from 3 till morning.*

10 Father.
11 Step father.
12 Husbands father.
13 Son.
14 Husbands son.
15 Daughters husband.
16 Brother.
17 Husbands brother.
18 Sisters husband.
19 Sons son.
20 Daughters son.
21 Sons daughters Husband.
22 Daughters daughters husband.
23 Husbands sons son.
24 Husbands daughters son.
25 Brothers son.
26 Sisters son.
27 Brothers daughters husband.
28 Sisters daughters husband.
29 Husbands brothers Son.
30 Husbands sisters son.

10 Mother.
11 Step-mother.
12 Wifes mother.
13 Daughter.
14 Wifes daughter.
15 Sons wife.
16 Sister.
17 Wifes sister.
18 Brothers wife.
19 Sons daughter.
20 Daughters daughter.
21 Sons sons wife.
22 Daughters sons wife.
23 Wifes sons daughter.
24 Wifes daughters daughter.
25 Brothers daughter.
26 Sisters Daughter.
27 Brothers sons wife.
28 Sisters sons wife.
29 Wifes brothers daughter.
30 Wifes sisters daughter.

The End of the Tables.